PART TWO

ETAPHYSICS AND TANTRIC ESOTERICISM
F KRAMA : AN ANALYTICAL EXPOSITION

PART TWO

ETAPHYSICS AND TANTRIC ESOTERICISM
F KRAMA : AN ANALYTICAL EXPOSITION

CHAPTER ONE

THE KRAMA SYSTEM AS ŚĀKTOPĀYA

(An approach to spiritual life : The Krama guide-line for self-recognition.)

(352-480)

Nature and metaphysics of the spiritual approach (-352) - Precise meaning of Upāya (352) - Knowledge as the basis of the Upāya (360) - The chief purpose of redemptive knowledge (Upāya (363) - The Krama Concept of Liberation: A synthesis of Bhoga and Mokṣa (370) - Two relevant sub-features of liberation (377) - Upāyas as Samāveśa and Jīvanmukti (378) Visarga as Samāveśa (381) - Comparative analysis of the four Upāyas (383) - Points of agreement among the four Upāyas (386)- Divine grace as the sole source of instrumental cognition (395) - Competent and right teacher is a necessity (Guru-satatva) (402)- Its subclasses and their relation to Śaktipāta :The defining features of Śāktopāya as signified by its difference from other Upāyas as well as by its numerous appellations (410) - Jñānaśakti's bearing on Śāktopāya: An epistemic analysis (418) - Nine features of Śāktopāya described as Prameyas (420) - Purgation of determinacy (Vikalpa-Saṁskāra) (422) - Buddhist impact and the process of Vikalpa-Saṁskāra (429) - Bhartṛhari as the original author of the basic idea: His Śabda-Saṁskāra and Śabdapūrvayoga vis-à-vis Vikalpa-Saṁskāra (437) - Principal of right logic (Sattarka) (442) - Sattarka as the supreme aspect of the Ṣaḍaṅga Yoga (449) - Code of integral and instinctive worship: Kalpitārcā-dyanādaraḥ (452) - Four sub-types of worship (454) - Real Japa: Constant reflective awareness of self-divinity (456) - The spiritual rationale of worship and Japa etc. (457) - Mantra: Self-Revelation (458) - Problem of purity and impurity in relation to consciousness: Status of Śaiva scripture examined (459) - The Krama versus other sister systems: An analysis of the traditional Krama attitude (465) - The rise of the cycle of awareness: Samviccakrodaya (468) - Multiplicity of approaches; A special feature (471) - The discovery of one's potencies as a means to self discovery (471) - The expansion and contraction of the absolutic agency (474) - The practice of blooming condition (476) - Medidative accent on cognition (478) - Conception of the absolute: Originality of the Krama approach (479) - Conclusion: Aesthetic margins of the Krama Theory (480).]

1. INTRODUCTORY : NATURE AND METAPHYSICS OF THE SPIRITUAL APPROACH

The keynote of the entire idealistic thought the world over is to regard consciousness as indubitable, while the object may be contingent. Similarly the autonomy of consciousness is indisputable, while unanimity may be wanting as to its degree. The idealism of any shade stems from the fundamental belief that there is always a possibility of pure cognition, while there may be doubts about its probability. However, a transcendental philosophy, specially Indian and more particularly Kashmir Śaivist, presupposes cognitive freedom (Bodha-Svātantrya) which may equally be termed consciousness of freedom (Svātantraya-bodha). The transcendence of human self demands not only the reflective revelation of its inmost character but also its simultaneous realization. On this stand, consequently, the duality of freedom transpires to be a pragmatic conjecture, as the transcendence of consciousness is bound to be unitive per se.[1] In the context of the Indian philosophy on the whole all the systems, let alone Kashmir Saiva transcendentalism, irrespective of their varied and even antagonistic ideologies, are liberation-oriented. And at this point, all the indian philosophers can be split into two groups. One group is constituted of those who somehow feel that freedom is something remote from us and every one of us ought to harness all spiritual fervour and intellectual stamina to attain it. The Nyāya-Vaiśeṣika combination is the most coherent representative of this group. The second group consists of others who consistently believe that the freedom, the crux of spiritual life, is something which everyone of us, without exception, is possessed of right now; but, which remains unrevealed till the ignorance that obscures it is dispelled.[1] The removal may be effected either through training of the mind culminating in Yogic intuition or through this intuition directly.[2] This, i.e. the second group, incidentally enjoys the patronage of some of the most dominating systems including Advaita Vedānta and Kashmir Śavisim. The burden of the foregoing lines is to throw into relief the transcendental dynamism of the Krama system by inquiring into the method, approach or technique it employs and advocates for recapturing and bringing to the focus of consciousness the missing but immediate spirit of freedom, the being of our being.

---

[1] तन्माहेश्वर्यं स्वातन्त्र्यरूपमुपपादयितव्यम्, तच्च ज्ञानविषयं क्रियाविषयं च इत्युभयमकारम्, तत्र यतो भगवान् ज्ञाता कर्ता च, यद्यपि च प्रकाशविमर्शात्मकं चिदेकघनम् एकमेव संविद्रूपम्, तथापि व्युत्पादनाय तत्परिघटित एव अयं विभागः ।

Bhās.(V),I.pp.397-8

---

[1] हर्षः संभृतभेदमुक्तिसुखभूर्मारावतारोपमः ।
सर्वाकाङ्क्षितपदस्य विस्मृतनिधेः प्राप्तिः प्रकाशोदयः ॥

Anuttarāṣṭikā, Abhinavagupta, Verse 4.

[2] The two phases bear close resemblance to what Kant calls "Empirical apperception" and "Transcendental apperception" and which stand for unity of consciousness at empirical and transcendental levels. Both are the necessary conditions of experience as such and the ultimate foundation of the synthetic unity of experience at their respective levels. Cf. Critique of Pure Reason, A. 106-8.

In the over all context of Indian Philosophy we notice three broad approaches to ideal life, that is, life of spiritual freedom, cognitive (Jñāna-mārga), moral (Karma-mārga) and emotional (Bhakti-mārga). Different schools appear to have varying preferences and there is ample evidence to demonstrate that they even differ about mutual compatibility of these approaches. Whatever be the case, one thing is quite certain that these three have differing forms as is indicated also by their individual nomenclatures. In the cognitive approach the ideality aimed at is ought-to-be, in the moral it is ought-to-do, and in the emotional there is no ought.[1] ~~It would be, thus, evident that ought~~ It would be, thus, evident that ought is the axis where all the approaches converge, either positively or negatively. An ought-to-do is something primarily essential and is to be realized through human agency; whereas, an ought-to-be[2] is that about whose existence we are ex hypothesi assured from the outset of our spiritual pilgrimage, but which calls for a further cognitive process of reflection entailing the purification of mental constructions and facilitating to come in the closest contact with that ideality. By reflecting upon the objects, which are ideal in nature, as forms of that ideality[1] one is able to see through it. In emotional approach no 'ought' can be conceived because the emotional spurt floods the entire being. More often than not, the latter two approaches have been contrasted and found to be mutually anomalous because of their irreconcilable emphases. The emotional approach pertains to Absolutic or Divine immanence, whereas the cognitive approach refers to the Divine transcende ce.[2] It, however, will be shown in the sequel that the Krama system, though approximating to the cognitive approach, excels the same in that it reconciles the two extremes of immanence and transcendence by viewing the reality as transcendent-immanent. The Krama would even go to the extent of positing the subordination of paths of action and emotion to that of knowledge. Such a stand also makes it possible for the Krama system to take a synthetic view of all the spiritual pathways as forming part of one integrated scheme and not as isolated events. Though, in so doing it (the Krama) never gives up its original demands on a priori intuition as the only way to recognize (Pratyabhijñāna) the real self.

---

[1] PLL, p.167

[2] Ibid.

Before proceeding further let a few possible enigmas be settled.

---

[1] इह यत्किंचन स्फुरति तद्भ्दयमाणेश्वररूपस्वात्मप्रथामात्रम् ।

Bhās.(V),I,p.24.

न खलु स्वसत्तामात्रेण विश्वस्यात्मविमर्शं प्रत्युपायत्वम् अपितु तथा विमृश्यमानावस्थायामेव ।

M.M.P.,p.10

[2] PLL,p.170.

It will be seen later that the whole Kashmir Śaiva monistic thought envisages a comprehensive scheme of spiritual approaches (specially four)[1] that make the ideal realized. The entire scheme is cognitive in nature by virtue of its being a route to the cognitive freedom and, for that matter, freedom of consciousness. All these approaches set out varying grades of self-reflection. Each stage is distinguished from the preceding stage in terms of its greater success in spiritually analysing the datum that always comes to us in a complex form. The final stage is nothing but a fulness of self-revelation (aham-anubhava) and self-reflection (aham-parāmarśa). While the total scheme, it may be noted, is cognitive in structure, the Śāktopāya, the traditional way of presenting the Krama system, is recognized as such by its proper name (Jñānopāya) in the system's literature. We shall study the ensuing implications at its appropriate place. However, a question may be put. Is it not absurd, in view of the Krama system's uncompromising monistic attitude, to speak of the way and the goal as two? When there are no relata, how can we talk of relation binding the two ? To the Krama system, such an antimony is an exercise in polemics and in no way affects the Krama position. Spiritual approach as an embodiment of human agency and conscious effort (ātmīyaḥ

---

1. Anupāya, Śāmbhava, Śākta and Āṇava -- are the four Upāyas.

puruṣakāraḥ)[1] has little significance. Any value that can, in any case, be attached to conscious effort is to reckon it as an auxiliary. But as a part and parcel of the overall transcendental framework of cognition and cognitive freedom, it is but imperative to conceive of a cognitive approach so as to restore to indwelling self its true nature as freedom of consciousness.[2] But, then, what was the necessity of enunciating a hierarchy of spiritual pathways if cognitive freedom is necessarily uniform and unitary in nature? To the Krama system the answer lies in the very nature of the reflective process.[3] It has already been said that the cognitive freedom, by the very fact, is reflective and reflection involves stages. Hence the hierarchy does not so much refer to the cognitive freedom as to the stages in reflection. Besides, there is another reason also that lay in the phenomenon of the historical geniuses of the system, particularly Abhinavagupta, dedicated to evolve out a coherent, correlated, integral and comprehensive network of monistic thinking that obtained in Kashmir under the banners of different systems. Thus, of all the four Upāyas the Anupāya stands for Pratyabhijñā, the Śāmbhava for kula and Tripurā, the Śākta for Krama, i.e., the system in question, and the Āṇava for ancillary spiritual practices.

---

[1] यद्यपि आयातदृढेश्वरशक्तिपातस्य स्वमेवेयमियती परमशिवभूमिरभ्यैति हृदयगोचरम्, न तु अत्र स्वात्मीयः पुरुषकारः कोऽपि निर्वहति ।

Bhās.(V),I,p.21

[2] न वह्नेर्दाहिका शक्तिः व्यतिरिक्ता विभाव्यते ।
केवलं ज्ञानसत्तायां प्रारम्भोऽयं प्रवेशने ॥

V.Bh.19.

[3] यच्चतुर्थोदितं रूपं विज्ञानस्य विभोरसौ ।
स्वभाव एव मन्तव्यः स हि नित्योदितो विभुः ।
T.A. 2.4

स एव हि स्वस्वातन्त्र्यादतिनिर्ह्रासतारतम्यादियोगाद्विचित्रोपदेश्यजनात्मना प्रस्फुरन् तदनुसारमेव तत्तदुपायवैचित्र्यमप्याभासयेत् ।

T.A.V., on the above.

2. PRECISE MEANING OF UPĀYA :

Let us now enquire in detail what an Upāya or approach to spiritual life means and how it fits in the larger context of monistic thinking. As surmised earlier the cognitive approach consists in regarding the objects as forms of ideality. Such a position, however, presupposes duality that puts a brake on freedom and injures transcendence. The Krama extricates itself successfully from such a predicament. Because ideal freedom means absolute dynamism. Even the so-called duality consequent upon self-obscurity is an outcome of the spontaneous Divine agency which is technically styled as Tirodhāna. Hence for an empirical subject the world of distinction exists, but the same appears as pure ideality for one who has transcended the categories of space, time and intellect. The spiritual approach of reflecting upon the not-self as self (which it really is) is advocated for one under bondage, because freedom is not something distant in space and time though it is made to appear distant by the intervention of space and time. It is unique in the sense that it looks upon the sense-experiences etc. as aid to freedom which according to others bind the self.[1] It is because the ideality and its spontaneity, the absolute and its dynamism, the consciousness and its freedom cannot be isolated ontologically. The entire objective phenomena stem from the Śakti or dynamism of the supreme reality which has been called Ideality. Through the ontological analytic activity of the Absolute they appear apart, but the moment this divisiv tendency is transcended the ever-resplendent unity shines. It is why an Upāya is identified with the absolute power (Śakti) which is nothing but the state of being reflectively aware of one's true self. As a logical consequence, when the Śakti is realized the true self stands discovered.[2] The Spanda conception of Śakti-Cakra-Vikāsa (expansion of the cyclic dynamism of the Absolute) has been probably inspired by such reasoning.[3] It also accounts for the hierarchy among the approaches. The stage, which embodies the highest type of self-reflection where it is constantly aware of its pure nature, is said to be closer to the Ideality than that which proceeds with self-awareness but has not yet been able to shake all the accompaniments off.[1] One can easily think of a number of grades between the two extremes. This, again, explains the reason behind diversity of philosophic systems which in fact represent the various stages of freedom of consciousness.[2]

---

[1] इत्यादिवदुपायोपेयभावं द्योतयन्त्या परमेश्वरस्य अत्यन्तदुर्घटघटनाप्रागल्भ्यलक्षणं स्वातन्त्र्यमासूत्र्यते । यदनेन दर्शनान्तरप्रणीतमनीषया संसारनिबन्धनत्वेनोपकल्पितः शब्दस्पर्शादिविषयविक्षोभो जीवन्मुक्तिलक्षणाह्लादस्वभावं स्वात्मनो विमर्शं प्रत्युपायतयोपदिश्यते ।

M.M.P.,p.14

[2] तन्मुखा स्फुटता धर्मिण्याशु तन्मयतास्थितिः ।
त एव धर्माः शक्त्याख्यास्तैस्तैश्चित्ररूपकैः ।
आकारैः पर्युपास्यन्ते तन्मयीभावसिद्धये ।
T.A.1,205-6;also see I.P.K.1.1.3;V.Bh.20-21.

[3] Sp.N,p.6

3. KNOWLEDGE AS THE BASIS OF THE UPĀYA :

Thus what is called a spiritual approach is basically cognitive in its contexture. If we leave out Anupāya which is the cognitive freedom per se, the self-reflection as such assumes the forms of the three Upāyas, viz., Śāmbhava, Śākta and Āṇava owing to emphasis on its monistic, monistic-cum-dualistic and dualistic aspects respectively.[3]

---

[1] तदत्रापि तदीयेन स्वातन्त्र्येणोपकल्पित: ।
दूरासन्नादिको भेदश्चित्स्वातन्त्र्यव्यपेदाया ।। T.A. 1.91
परतत्त्वप्रवेशे तु यमेव निकृष्टं यदा ।
उपायं वेत्ति स ग्राह्यस्त्याज्योऽथवा क्वचिद ।। Ibid.4.273, also see Bhas.(V),II,p.222,I.P.V.V.,III,p.365; " काश्मीर शैव दर्शन में पदार्थ का स्वरूप " by the present author, D.T., 10, 2, p.94.

[2] तदभूमिका: सर्वदर्शनस्थितय: P.Hr;8,Also cf.T.A.1,209,T.A.V., I,p.233,M.M.P,p.12.

[3] वस्तुतो हि त्रिधैवेयं ज्ञानसत्ता विजृम्भते ।
भेदेन भेदाभेदेन तथैवाभेदभागिना ।।
Quoted,T.A.V.,I,p.248.

The Anupāya simply marks the zenith of spiritual realization, otherwise it is not an Upāya in the literal sense, as its very name (an+upāya = no upāya) implies. Thus all the fourfold culturesof the mind signify the spiritual levels of the aspirant. The author of the Spanda-kārikās echoes the common Śaiva attitude when he says - "The Yogin should always be exceedingly more enlightened and awake after observing the whole universe of objectivity as an embodiment of idea. He should concentrate on this place and then he will not be troubled by any not-self."[1] According to Kṣemarāja, the author of the Nirṇaya commentary on the Spanda-kārikās, all the fourfold disciplines of self-recognition are implicitly suggested by the verse.[2] He has

---

1. Sp.K.44. Also see Bhās.I,p.244; St.V.13.16.
2. तस्योपलब्धिः सततम् इति प्रतिज्ञाय तदनन्तरमुपपादितमुपायजातं परिशीलयतः सततम् स्पन्दतत्त्वसमाविष्टत्वं सुप्रबुद्धस्य भवतीति अनुप्रवेशयुक्त्युपसंहारभंग्या आह । Sp.N.P,64

   This compares well with the following statements of Maheśvarānanda where he interpretes the fourfold classification of the scriptural subject-matter as not only corresponding to, but also being necessitated by these types of redemptive knowledge:

   (अ) निरुपायप्रकाशाख्यो ज्ञानं योगः क्रियेत्यपि ।
   चर्येति च तदुत्थैव पृथगुपायकल्पना । M.M.P,p.60

   (ब) अलौकिके तु श्रौतश्चतुष्टये ज्ञानयोगक्रियाचर्याप्राधान्येन पृथक् पृथगुपपादितार्थान्तरप्रपञ्चेऽप्यन्ततो गत्वा प्राप्यभूमिकात्वेनायमर्थोऽवस्थाप्यते । Ibid,p.178.

elsewhere elaborated what these Upāyas are like.[1] These Ŭpāyas come within the bigger framework of the four Upāyas. But their main advantage is that they focus the attention on the processes and techniques as inherent in each Upāya. His catalogue of Upāyas includes inter alia the Vikalpa-Ksāya (emaciation of thought-construction), Śakti-Saṁkoca-Vikāsa (enfoldment and unfoldment of potential freedom), Vāhaccheda (cutting of the processes of Prāṇa and Apāna) and Ādyanta-koṭi-nibhālana (esoteric introspection of primal and final extermities)[2]. He adds one more to his list, viz., recurring reflection on the five-fold forms of the Absolute's[3] dynamism as characterising one's own indwelling authorship. These upāyas are directed to but one goal, i.e., to recognize, to unfold the consciousness as the very centre or nucleus of Reality (Madhyabhutā).

All this instrumental cognition is never realised as distinct from the two aspects, i.e., 'I' and 'this' - subject and object, - of the self. These two aspects, in fact, mark out the inner and outer manifestive processes and the distinction between them is simply a matter of empirical truism.[4] Thus the entire mechanism of self-redeeming recognition culminates in occasioning the self-realisation by transforming the distinctive consciousness into the harmonious one.[1] The Krama system is particularly amenable to such a view.[2]

---

[1] P.Hṛ., pp.82-83.

[2] विकल्पक्षय-शक्तिसंकोचविकास-वाहच्छेद-आद्यन्तकोटिनिभालनादय इहोपायाः ।
P.Hṛ.28; cf.Introduction, pp18-19.

[3] प्रागुपदिष्टपञ्चविधकृत्यकारित्वाद्यनुसरणेन सर्वमध्यभूतायाः संविदो विकासो जायते । Ibid,p.82.

[4] M.M.P.,p.160.

4. THE CHIEF PURPOSE OF REDEMPTIVE KNOWLEDGE (UPĀYA) :

The main job of redemptive knowledge is to shatter ignorance that causes bondage. The ignorance is twofold—intellectual or cognitive (Bauddha) and spiritual (Pauṅsna or Pauruṣa).[3] The first originates when the soul has been involved in mundane existence under the spell of Kārma and Māyīya Malas[4] and consists in irresolution or indecision (Aniścaya) and misjudgment or warped judgment (Viparīta-niścayātmakatā)[5]. The second, i.e., Pauruṣa, passes under the name of Āṇavamala,[6] which is either the loss of the self's freedom of consciousness or that of the consciousness of the freedom of the self and as such amounts to the loss of the very be tring of the self.[1] The spiritual ignorance being of the nature of mental construction (Vikalpa) and self-limitation, is more fundamental, since it results in genesis of the mundane existence and meshes of transmigration.[2] It is the removal of the spiritual ignorance only that carves out the way to self-realization. Such an elimination is made possible by taking recourse to the initiatory processes etc. (Dīkṣā etc.). The intellectual ignorance, though next in fundamental importance, acquires all the more significance from the angle of spiritual procession. Because in the presence of intellectual ignorance the elimination of spiritual ignorance is of no significance.[3] Moreover, the initiation also becomes infructuous, if the intellectual ignorance consisting of misjudgment is not uprooted. It may be noted that spiritual initiation in utter isolation from the true judgment is nowhere advocated in the system.[4] In other words, we may

---

[1] cf. I.P.K. 4.1.12; St.V.13.16

[2] cf. Utpala Vaiṣṇava quotes the following verse from his own Bhoga-Mokṣa-Pradīpikā in his Spanda-Pradīpikā on Sp.K.44,pp.49-50:

अथवा विभागबोधज्वलनेन विलाप्यैवैषपीयूषम् ।
पीत्वा तृप्तो, क्वरैन्नीरोगो योऽचिरात्तदैकाकी ॥
स्तत्क्रमार्थसारं परधाराम्भूमिका च शक्तीनाम् ।
तदनुज्ञया च कथितं सच्छिष्यबोधनाय यथा ।

[3] T.S.pp.2-3.

[4] Cf.Abhi.pp.306-311 for details.

[5] T.A.V.,I,pp.55-57.

[6] Aṇu is the technical term for mundane soul.

---

1. स्वातन्त्र्यहानिर्बोधस्य स्वातन्त्र्यस्याप्यबोधता ।
   द्विधाणवं मलमिदं स्वस्वरूपापहानितः । I.P.I. 3.2.5.
2. पौंस्नं तु विकल्पात्म संकुचितप्रथारूपञ्च एव संसारप्रथाहेतु T.S., p.3.
3. विशेषणेन बुद्धिस्थे संसारोत्तरकालिके ।
   संभावनां निरस्यैतदभावे मोक्षमब्रवीत ॥
   T.A.1.24
4. The initiatory processes etc. are incorporated within Āṇava-Upāyas etc. for details cf. T.A.1, 231, M.M.P., pp. 45-176; Introduction by Gopinath Kaviraj to Kāla-Siddhānta-Darśinī, Hārāṇacandra Bhaṭṭācārya, Calcutta, p.6.

recall, the intellectual ignorance refers to ratiocinative knowledge whereas the spiritual ignorance to pure Yogic intuition, a divine flash, as their respective opposite concepts. While the latter is more basic, the former is more convenient to begin with.[1] Owing to the rise of intellectual enlightenment the intellectual ignorance disappears and the soul attains to a sense of unity with the Supreme Awareness even during the span of worldly existence.[2] What is called instrumental knowledge or redemptive cognition (Aupāyika Jñāna) is that which concerns itself with the removal of intellectual ignorance by transforming determinate and logical existence into indeterminate and alogical transcendence.[3] These various processes, though in themselves forming part of a bigger whole, chalked out by the Śaiva Monism, go by the specific names of Śāmbhava and the like and mark out the gradual process of self-achievement.[4] Thus, though the Upāya as

---

1. दीणे तु पशुसंस्कारे पुंस: प्राप्तपरस्थिते : ।
   विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम् ।
   विकस्वराविकल्पात्म ज्ञानौचित्येन यावता ।
   तदबौद्धं यस्य तत्पौंस्नं प्राग्वत्पोष्यं च पोष्टृ च । T.A.1.41-42.

2. बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम् ।
   विलीयते तदा जीवन्मुक्ति: करतले स्थिता । Ibid.44.

3. विकल्पसंविदभ्यासस्य अविकल्पान्ततापर्यवसानात् । T.S.,p.4.

4. यावदाणवशाक्तशाम्भवाख्यप्रकारतयानुविष्टास्तद्देशकालस्वभावानुगुण्या-
   घन्तमौचित्यशालिन: सर्वेऽपि तत्प्रकारा: परामृश्यन्ते ।
   M.M.P.,p.168.

such is one and unitive, its different modes as Śāmbhava, Śākta and Āṇava are said to be consequent upon the triad of ignorances, i.e., Āṇava, Māyīya and Kārma respectively.[1] These names owe themselves to the predominance of one particular aspect, otherwise their overlapping nature cannot be accounted for.[2]

But the Awareness admits of no distinctions and it is the supreme awareness which we aim at unmasking. If variety in respect of the spiritual approach is conceived of, the variety with regard to the approachee, i.e. awareness, would of necessity follow. Such a contingency was anticipated and countered by Vāmanadatta in his Saṁvit-Prakāśa prior to Abhinavagupta[3] and in the Vimarśinī by Abhinavagupta himself. The upshot of their contention lies in recognizing the fact that the self-revelation is the self-realization which is the prime end of every pathway and is identical with self-repose.[4] It cannot entertain distinctions. In fact, the Upāyopeya-relation is conceptual and hence admits of variety. Otherwise the means (Upāya) and end (Upeya) being of the nature of pure cognition are identical.

---

1. शाक्ताख्यो वैकल्पिकपथक्रम: S.S.p.106
2. M.M.P., pp.147, 152.
3. T.A.V., III, p.467, also cf. M.V.T. 2.25
4. अपितु तास्ता विभिन्ना: संविदो निश्चयरूपा: प्रमात्मानो या: तानि एव मुखानि द्वाराणि एव उपाया मार्गा: तै: मुखै: नदीस्रोतस्थानीयै: यदि अमी भावा नीलसुखादय उह्यमाना एकस्मिन् अहम् इति प्रमातृरूपे महासंवित्समुद्रे प्रतितिष्ठन्ति आभिमुख्येन विश्रान्तिं भजन्ते ।

Bhās.(V), I, p.356

This probably remains a potential basis behind such categorical statement as this that despite the emergence of threefold Upāyas through free exercise of powers of volition, knowledge and action, the self-awareness keeps absolved of distinction.[1]

A slight digression. The word Samāveśa too (lit, complete immersion) has been frequently in vogue as a substitute for the word Upāya. Does it, therefore, suggest the identity of the two ? Not so exactly, Upāya is the secondary sense of Samāveśa. Thus the fourfold or tripple division of Samāveśa into Śāmbhava etc., follows from the fourfold or threefold instrumental knowledge.[2] Samāveśa is the way in which the identification of the self with the Supreme self is achieved. The complete and total absorption or submersion of the mundane self into the Supra-mundane self is the essence of Samāveśa. The superiority of subjectivity or self is concomitant with the inferiority or subordinacy of not-self. This pre-eminence of true self is consequent upon the elimination of ignorance of the

---

1. यत्र पुन: काल्पनिक एव उपायोपेयभाव: तत्र का नाम इयं वार्ता इति भाव:। तदेवम् इच्छाज्ञानक्रियात्मकत्वात् उपायस्य त्रैविध्येऽपि तदुपेयभूतेऽपवर्गे न कश्चिद् भेद: इति सिद्धम् ।

T.A.V.,I,P.202. Also see
pp.188,193.

2. तत्रापि स्वातन्त्र्यवशात् अनुपायमेव स्वात्मानं प्रकाशयति सोपायं वा, सोपायत्वेऽपि इच्छा वा ज्ञानं वा क्रिया वा अभ्युपाय इति त्रैविध्यं शाम्भवशाक्ताणवभेदेन समावेशस्य, तत्र चतुर्विधमपि एतद्रूपं क्रमेण अत्र उपदिश्यते ।

T.S.p.7;also cf.M.M V.1.996

consciousness of freedom (Svātantrayasya abodhatā). With the removal of the activities of nescience(Avidyātmaka) the consciousness of freedom re-emerges[1]. Through such freedom-cognition (i.e. the recognition of the real self) the finite self finds its repose in the universal self, the attainment of which makes one the enlightened and the practice of which the Yogin. The natural and spontaneous oneness, therefore, with the Absolute is Samāveśa. It is regarded as the climax of Yogic ascent[2]. The system acknowledges two kinds of emancipation during the condition of embodied existence (Jīvanmukti), and no line is drawn between these two and the Samāveśa.[3] The first type of Jīvanmukti is characterized by pure determinacy (Śuddha Vikalpa) and is not divorced from the touch of ego-centricism with regard to body and intellect etc. In other words, purity of determinate consciousness does not abrogate the consciousness of objectivity altogether. What it does is to purge objectivity of its affiliations and help it become recognizable as but an enlargement of the self. It is the Fourth (Turya) stage. The other type is definitely superior and is free from all egoistic touch and abounds in indeterminate consciousness, i.e., immediacy. It is, therefore, called as Turyātīta, i.e., one transcending the Fourth. Call it Samāveśa or Samāpatti-- it remains the focal point of the entire spiritual adventure. It is in order to attain this universal sublimation of one's conditioned being that the cognitive mechanism acquires the name of a specific Upāya[1] in consonance with the extent of spiritual attainment. It denotes the quality of Samāveśa conditioned by such an Upāya.[2]

---

[1] मुख्यत्वं कर्तृतायाश्च बोधस्य च चिदात्मनः ।
शुन्यादौ तद्गुणे ज्ञानं तत्समावेशलक्षणम् । I.P.K,3.2.12.

Cp.T.A.1.73; also cp.Gita 12.2 and 12.9 which probably serve as the main inspiration for a fresh interpretation of the word Samāveśa into the system.

[2] तस्मादकृत्रिमस्तन्मयीभावो नाम समावेशः ।

Gītartha-Saṁgraha, p.131; also see Sarvatobhadra, Rāmakaṇṭha, ed.T.R.Chintamani, Madras, pp.335,339,341.

We find a similar concept in Svarūpa-Pratiṣṭhā of the Yoga system cf. तदा द्रष्टुः स्वरूपेऽवस्थानम् ।
Y.S.1.3.and पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति । Y.S.4.34.

[3] सेयं द्वय्यपि जीवन्मुक्तावस्था समावेश इत्युक्ता शास्त्रे । सम्यगावेशनमेव तत्र तत्र प्रधानम्, तत्सिद्धये तूपदेशान्तराणि । Bhas.(V),II,p.258.

The foregoing discussion merits a few words more regarding the Krama concept of liberation before proceeding ahead.

---

[1] इत एव प्रभृत्येषा जीवन्मुक्तिर्विचार्यते ।
यत्र सूत्रणायापीयमुपायोपेयकल्पना ॥

T.A.,3,272

[2] Bhās.(V),II,pp.257-58, I.P.V.V., III, p.392; P.Hr. 90-91, S.St.V., p.118; also see
स्वविकल्पानुसंधानपूर्वकम विकल्पान्तमभेदविमर्शान्तः क्रोडीकारेण अशेषवेद्यैकीकारेण उन्मेषात्तावद्वेद्यग्रासीकारिमहाप्रमातृसमावेशचमत्काररूपं फलम् ।

Sp.N.,p.64.

5. THE KRAMA CONCEPT OF LIBERATION- A SYNTHESIS OF BHOGA AND MOKṢA

In Krama the concept of Mokṣa, in axiological terms, happens to enjoy the highest metaphysical status. It tacitly implies the supremacy the Krama concept of Mokṣa enjoys not only over other mundane or supra-mundane values, but also over corresponding ideals in the allied and alien systems alike.[1] This is the chief purpose of entire metaphysical

---

[1] Jayaratha in his Viveka on T.A.4.30-31 takes it to himself to examine and refute the theses of other systems in respect of liberation. Taking his cue from Abhinavagupta's use of 'etc.'(ādi in Vaiṣṇavādi) he brackets all the four--Vaiṣṇavas (possibly Pañcarātras), Brahmavādins (perhaps pre-Śaṁkara), Vijñāna-vādins and Vaibhāṣikas-together and then includes the Nyāya system as well. He surmises the first two do not cross the borders of the Savedya Pralayākala stage of the subjecthood while the last three that of Apvedya-pralayākala. Without going into unnecessary details and repeating the idea in so many words, such a comparision only means that the liberation arrived at through the pursuit of these systems carries little value. For, it fails to stand the most basic test, that is, it cannot totally and finally eliminate ignorance which is the crux and cause of the fettered existence. Reference to two types of Pralayākala has been sought to make the idea clearer and more lucid because Pralayākala is not free from the binding influence of the ignorance called Āṇava and Kārma (and in some cases Māyīya also). Thus the possibility of recurrence of transmigration always dreadfully hangs over. Vide अस्य पदार्थचतुष्टयस्य काल्पनिकत्वाद् अवास्तवत्वं प्रकाशितम् । T.A.V.,III, p.35, and वैष्णवादिदर्शनान्तरोक्तायां मुक्तौ संसारस्य प्रदायो न जायते इति तत्र हेयत्वमुक्तम् । Ibid.,p.36. Because the worldly career cannot be written off unless the Āṇava Mala has been completely eliminated. However, we do not propose to take up Jayaratha's argument in the above discussion which purports to be brief. Moreover, Jayaratha's criticism of the other systems is not exactly to the point and defence of his own is actuated more by his fancy for the doctrinal superiority than for a scientific scrutiny of the opponents' views.

as and eschews relevant details

pursuit simply because to be emancipated means to become the Absolute.[1] In simple words, this is a state of the perfection and hence designated as perfection-consciousness (Pūrṇatā-Saṁvit).[2] The nature of emancipation, to put the matter straightaway, consists in self-experience[3] which is immediate, a-logical, non-relational, and therefore indeterminate.[1] As a fundamental datum Śavia monism posits that the Reality is absolute, total and perfect. Its bifurcation into metaphysical and physical orders is at most, pragmatic, expedient and conceptual and holds good only in relational contexts. As a logical conclusion, this tumultuous life that is the world and the liberation that is transcendence are not opposite concepts, instead, they are the two sides of one and the same coin.[2] The world is liberation in a changed perspective. The only difference that gave to them separate semblances, viz., Saṁkoca (self-diminution), now vanishes.[3] Due to Saṁkoca the freedom and consciousness intrinsic to the self deteriorate into the limited capacities for freedom- consciousness and cognitive freedom, thereby leading to a sort of self-negation. But on the disappearance of Saṁkoca, the

---

[1] पुंसां परमशिवीभावलक्षणो मोक्षः । M.M.P., p.175.

[2] T.S., p.28

[3] मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः ।
स्वरूपं चात्मनः संविन्न नान्यत्तत्र तु याः पुनः ।।
T.A. 1.156.

A reference to the Śavia concept of ignorance would be advantageous. For a Śavia thinker ignorance is not an antinomy of knowledge, as it is not an absence of knowledge, but an incomplete or imperfect knowledge. The absence of knowledge is unthinkable and for that reason every judgment is a case of real knowledge. The only infirmity of mundane knowledge consists in its partiality, see -

अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम् ।
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भाषितम् ।। T.A. 1.26

It is why liberation is defined as perfect knowledge or awareness. It may be rather amusing to find the Krama thinker dismiss the concepts of both Bandha and Mokṣa as simply mental constructions in the face of the whole Śaiva tradition pronouncing self-experience as most fundamental, basic and intrinsic to our existence. Vide,

स्वात्मस्वरूपमनिकेतनमप्रमेयं स्वाभासमच्छमविलुप्तमतिस्वतन्त्रम् ।
विश्वात्मकं तदतिवर्ति च यत् तदस्य मिथ्याविकल्पजनितौ किल बन्धमोक्षौ ।
M.P.(T),1,3.

In view of its special subscription to the present thesis, the Krama system is sometimes depicted as the system that transcends bondage and freedom both. Vide,

इति कोऽपि बन्धमोक्षोत्तीर्णो नयः B.V.V., p.22
उन्मीलितः ।

---

1. प्रमाणप्रमेयव्यवहारोच्छेदेन प्रमातर्येव परां काष्ठामधिरूढे, निःश्रेयसात्मपरश्रेयोरूपे स्वबोधके स्वप्रकाशे बोधमात्रे अर्थादुदिते, यः कश्चिदनुभवविशेषः स एव मोक्षः कथितः ।

T.A.V., III, p.96.

2. .... संकोचात्मा हि योऽग्रतः ।
संसारो विमुक्तिस्तु तत्स्वरूपविपर्ययः ॥

M.P.(T).7.18-19.

3. असंकोचापटात्मा सा विमुक्तिः पारमार्थिकी ।
यदपेक्षावशाद् सर्वाः संसारोऽन्या विमुक्तयः ॥

Ibid, 22.

deteriorated and pigmized personality sprouts into a full bloom. As a necessary outcome of the perfect self-enlargement the phenomenon of self-negation is replaced by the fact of self-affirmation.[1] This is the purport of the phrases like self-reflection or self-recognition (Aham-pratyavamaysa or aham-pratyabhijñāna). The perfection-consciousness, therefore, is by implication absolutely divorced of dependence, expectancy or the like. Thus true freedom consists in recognition, that is, realizing the universe of discourse as it really is.[2] This is possible only when the network of self-contraction, the progeny of logical thinking, e.g., the mundane world, fades into nihility once for all.[1] This is a difficult condition to comply with, but there is no other way out. The criterion, for ~~wx~~ such a value-experience, therefore, must need be an inculcation of a synoptic vision consisting in the synthesis, or more accurately, harmony, of the enjoyments characterizing the world and the transcendental experience defining the liberation or freedom (Bhoga-Mokṣa Sāmarasya)[2]. This must be the minimum presupposition of any definition of absolute perfection. "All this is my manifestation" (Sarvo Mamāyam Vibhavaḥ), is the characteristic way of expressing the experience of ultimate value.[3] Such an

---

[1] Jayaratha has it that, despite the affinity of behaviour between the bound and the liberated there is a striking distinction in their relations toward objectivity. While the emancipated perceive the objects as their own ramifications, the bound take them as isolated from them not only in point of nature but in point of existence too. Vide T.A.V., III, p.240. Also cp. मेयं साधारणं मुक्तः स्वात्माभेदेन मन्यते ।
महेश्वरो यथा बद्धः पुनरत्यन्तभेदवत् ॥
I.P.K.4.1.13.

For a comparision with the Spanda view, read the following extract from P.Hr.pp.45-46:

अनेनैव आशयेन श्रीस्पन्दशास्त्रेषु 'यस्मात्सर्वमयो जीवः', इत्युपक्रम्य 'तेन शब्दार्थचिन्तासु न सावस्था न यः शिवः' इत्यादिना शिवजीवयोरभेद एव उक्तः। एतत्तत्त्वपरिज्ञानमेव मुक्तिः, एतत्तत्त्वापरिज्ञानमेव बन्धः।

2. यथास्थितस्य तस्यातः स्वरूपमुपपद्यते ।
एतत्परिज्ञानमयी जीवन्मुक्तिर्निगद्यते ॥ M.P.(T) 9.14.

---

1. अन्यथा मुक्तिरूपं तु संसारस्यापरो विधिः
यथास्थितस्य विश्वस्य यथैवानुभवे स्थिते ॥
संकोचसंस्थानलयाज्जीवन्मुक्तिः प्रकाशते ।
यथैव पश्यन्ति विश्वं तथैव परिवर्तते ।

M.P.(T),7.39-40

2. तत्र च तस्याः भोक्त्र्याः स्वतन्त्राया भोग्यैकीकार एष यः ।
स एव भोगः सा मुक्तिः स एव परमं पदम् ॥
इति श्रीप्रबोधपंचदशिकाप्रक्रियया भोगोऽपि मोदात्मा मोदोऽपि
भोगस्वभाव इत्यनयोरन्योन्यमेलकरूपा श्रीमदनुत्तरसंविद्वैतसिद्धान्तैकख्याता
जीवन्मुक्तिरस्य फलम् ।

M.M.P.,p.134.

3. The unity of Bhoga and Mokṣa was not quite unknown to the Buddhists of the Sahajiā mystic sect. See for details B.S.S.,I,p.252.

outwardly impossible criterion takes its origin in one's capacity to discern the inner meaning of the two. Such an idea of freedom has been variously styled as Yāmalī Siddhi[1], (twin accompalishment), Cidāhlādadvitaya-Sāmarasya[2] (harmony of consciousness and bliss) and Saṁbhūya-Sarvasāmya-Svabhāvā[3] (unity of cosmos taken as a whole). This frequent talk of harmony, synthesis and unity in unequivocal terms brings home to the reader the true character of the Krama, and for that matter the Śaiva idea of Mokṣa as emphasizing the basic role of self-affirmation.

This represents a milestone in the history of Mokṣa in the Indian Philosophy. The Sāṁkhya, Vedānta and Nyāya do not go beyond a particular point. The nature of Mokṣa is defined in terms of Kaivalya by the Sāṁkhya, of Nirodha

---

1. श्रीमदनुत्तरक्रमप्रणयनप्रवीणस्य परमेश्वरस्य परमकारुण्यमात्रोपपादितेयम् आस्माकीना यामलीसिद्धिः या .... भोगमोक्षसामरस्यात्मकतयोपपाद्यते ।

M.M.P., p.172.

2. Ibid, p.173: Significantly, Mokṣa is linked with Cid (consciousness)- aspect while Bhoga with Āhlada (bliss).

3. यद् संभूयसर्वसाम्यस्वभावा महार्थसिद्धान्तोपनिषदुन्मील्यते ।

Ibid. p.174.

by the Yoga, of Svasthatā by the Nyāya and of Avidyā-nivṛtti by the Advaita Vedānta. Among these schools, ~~of~~ the process of self-realization is more or less the same in the broad sense-- discriminating between the self and the not-self, distinguishing or isolating the two. No doubt, all of them have independent notions of the nature of the self and the not-self and the underlining process of their inter~~r~~action, but they are unanimous with regard to the emancipation or self-realization being consequent upon our distinguishing the self from the not-self. The entire psychophysical complex and mundane world constitute the not-self which inheres or is reflected in or superimposed upon the self as the case may be. Hence the difference between the two either consists in negation at some places or amounts to negation at others. Mukti, therefore, is the negation or sublation of the not-self.

But in the Krama, and for that reason in all the monistic schools of Kashmir Śaivism, the self-realization consists in harmonizing these two opposing points. It is a unison and synthesis of two factors and rules out the negation of the either. This clearly lays down the foundation of the sublimation of the mundane experiences into the pure and transmundane ones. Each level of experience marks a step towards self-realization. Krama goes to posit this very self-achievement where both objectivity or this-ness (not-self) and subjectivity or I-ness (self) stand true and realize their essence in mutual harmony and unity.[1]

5-A. TWO RELEVANT SUB-FEATURES OF LIBERATION

The Krama criterion of Mokṣa as a synthesis of Bhoga and Mokṣa necessitates a brief consideration of two other points, ancillary in nature but of great significance. The reflection on the nature of Māyā (Māyā-Svarūpa-Parāmarśa) and the reflective realization of succession (Krama-Parāmarśa) as form of the self are the two points at issue. Since the Absolutic resplendence is a plenum and suffers no gaps, the fact of its being involved in the intrinsic nature of existence in all its realms cannot be questioned. Thus, whether it is the world of Māyā or trans-Māyā, it is enlivened by the Absolute. A clear grasp of this fact and consequent discovery of the true character of nescience as an aspect of the Absolutic functioning is nothing short of Māyā. The ideal is not something distant but attainable during one's life time.[2] The other point relates to the fivefold absolutic agency which, though trans-sequential in itself, involves extremely minute succession while in operation. Being able to catch this minutest succession characterizing the Absolutic functioning is to become emancipated.[1] Since the individual and cosmic self, or the Microcosm and Macrocosm, are essentially identical, the reflection on the absolutic authorship of the five acts equally belongs to the aspiring soul. Hence this boils down as self-reflection which is but liberation, because to be reflectively aware of one's essential being is to know oneself. This point has been further enlarged upon in the course of our enquiry into the dynamic absolutism.

---

[1] तत्र दर्पणस्य इव अनेकाभासभेद एकतामनपबाधमानो न विरोधमावहति, इति उक्तेर्निर्बाधप्रत्यभिज्ञाप्रत्यक्ष प्रसाधितैकभाव: पदार्थ आभाससारस्तथाभूतानेव विरुद्धाकारान् स्वात्मनि उपगच्छन् क्रमिकांस्तानाभासभेदानात्मनि अभिन्ने भासयन् . . । I.P.V.V.,III,p.3

Also see प्रत्यभिज्ञा का स्वरूप, D.S.XI-1,pp.49-50.

[२] आसु च सर्वास्वपि पारमेश्वरप्रकाशानुस्यूतेन क्वचिदपि वैलक्षण्यमिति अतिविचक्षणैकशिक्षणीयोऽयमास्माकीन: पक्ष इति ।.... एवं मायास्वरूपपरामर्श एव जीवन्मुक्तिरित्युपनिषत् । M.M.P,pp.49-50.

5.B. UPĀYAS AS SAMĀVEŚA AND JĪVANMUKTI

Let us revert to the theory of Samāveśa. Samāveśa, which is one with Jīvanmukti, secondarily stands for an Upāya also, as has already been seen. In the sequel, therefore, the Samāveśa too is categorized in a fourfold manner conforming to the fourfold classification of Upāya into Anupāya, Śāmbhava, Śākta and Āṇava etc. Beginning from the last, each one leads to the preceding one upto the first, which alone is considered to be the direct way to salvation. According to Dr. Pandey the process of -

---

1. इत्यमेतत्क्रमपरामर्श एव स्वात्मविमर्शरूपो जीवन्मोक्षः ।

M.M.P., p.109.

submergence appears to be a complete reversal of that of emergence.[1] Or, to be more accurate, the process involved in the spiritual release is converse to that of Ābhāsa or manifestation. Externalization of the internal, and internalization or withdrawal of the external mark out the processes of the universal unfolding and enfolding respectively. Thus, to put the matter precisely, just as in the course of successive manifestation of Ānanda, Icchā, Jñāna and Kriyā, each of the preceding leads to that which immediately follows so in the course of the gradual submergence (Krama -Samāveśa) these very absolutic aspects equally merge into one another in the reverse order. Because emancipation really consists in withdrawal of the individual into the broad fold of the Universal Self. It is quite obvious that Anupāya[2] relates to Ānanda-aspect of the Godhead, Śāmbhava Samāveśa to Icchā, Śākta- Samāveśa to Jñāna and Āṇava-Samāveśa to Kriyā.

---

1. See Abhi., pp. 312-313.

2. Anupāya is the technical term for denoting the Supra-instrumental state of cognition in the general context of the Upāyas. In the context of Samāveśa it should have been styled differently. The use of that word has not been sought following the general practice of the original Śaiva authors so as to avoid a pedantic look. The Vātūlanātha-Sūtra, however, terms it as Nistaraṅga-Samāveśa (Lit., unruffled or transquil immersion). See the Vṛtti, V.S., pp.13-14.

तस्मिन् सति निस्तरंगसमावेशः आणवशाक्तशाम्भवोदयरूप-समस्ततरंगपरिवर्जितसमावेशलक्षणो निरुत्तरसमावेशधर्मैव प्रथते इत्यर्थः ।

Excepting Anupāya or Nistaranga-Samāveśa, as it is technically called, the three Samāveśas, namely, Śāmbhava, Śākta and Āṇava respectively owe their genesis to the Śambhu (Śiva), Śakti (the absolutic power) and Aṇu (the individual self).[1] Their specific nomenclature owes itself to such a relationship. This semasiological approach unearthing the Samāveśas' relation to their priuses is semantically and theoretically different, be it noted, from the previous one which relies on their nexus with the absolutic powers, namely Ānanda, Icchā, etc. These powers serve to activate the respective Samāveśas that are mutually so related as to strengthen each in succession. Similarly the presentation of Upāyas as embodying the Śiva, Śakti and Nara (Aṇu), appears to have been inspired by the same attitude.[2] It would appear from a close insight into the system that the above view is equally applicable to the Upāyas as well.[3]

---

[1] विभुशक्त्यणुसंबंधाद समावेशस्त्रिधामत: ।
इच्छाज्ञानक्रियायोगाद उत्तरोत्तरसंभृत: ।।
Quoted, T.A.V.I, p.255.
See also p.206.

[2] It is not proposed, for fear of irrelevance, to enquire into the sub-varieties of Samāveśa which have often been accounted to be as many as fifty. For details, however, see T.A.1.186-87, T.A.V., I, pp.215-16, 220; M.V.T.2.20. Similarly some other sub-varieties have been enumerated on account of the Samāveśas' correspondence to the levels of experience, e.g., wake, sleep etc. See M.V.T. 2.26. For a critical study, see
शाक्ताख्यो वैकल्पकपथक्रम:, S.S., 20, I, pp, 109-110.

[3] Cf. T.A.V, I, p.255.

5-C. VISARGA AS SAMĀVEŚA

An analytical study of the Tantraloka's treatment of the concept of Visarga and its threefold division into Śāmabhava etc. indicates Abhinava's inclination in identifying the notion of Visarga with that of Samāveśa. Visarga is the doctrinal way of propounding the Absolutic dynamism and is particularly related to its aspect known as Kṣepa.[1] Amongst the three Visargas, the Āṇava stands for complete repose of the individual consciousness (citta), the Śākta for thorough grasp of such repose of the individual consciousness and the Śāmbhava for absolute withdrawal or dissolution of the individual consciousness.[2] The limited knowledge involving interplay (Saṁghaṭṭa) between conscious ness and its objects happens to be the individual consciousness or citta. This is the state of complete duality and, accordingly, its climax is depicted as the repose (Viśrānti) of individual consciousness which is temperamentally dispose to the dichotomy of subject and object. The particular type of Visarga marking this stage is called gross (Sthūla) or

---

1. स्वात्मनः स्वात्मनि स्वात्मक्षेपो वैसर्गिकी स्थितिः।

T.A.,3.141.(Lit.,self-projection of self into self,is the state known as Visarga). It.will strikingly resembl the concept of Samāveśa in spirit. However for the concept of Kṣepa see Chap.II,infra.

2. स च एष विसर्गस्त्रिधा, आणवः चित्तविश्रान्तिरूपः, शाक्तः चित्तसंबोधलक्षणः शाम्भवः चित्तप्रलयरूपः।

T.S.,p.17.

Āṇava and relates to the empirical self under the impulse of mundane existence.[1] When the repose of citta or the limited and conditioned consciousness on self-awareness leads to complete appreciation of the same (Citta), the next stage of Visarga i.e., Śākta, comes into being. This state lies just across the mundane frontiers and grasps the subjective-objective configuration in its totality rescinding the purely dichotomic existence. Hence it is described as the subtle (Sūkṣma) state and is activated by a sense of duality-cum-unity.[2] Rising above with the absolute scrapping of individuality or limitation of consciousness and the attaining of perfection, the erstwhile individual consciousness turns into immediate self-awareness. This is the Visarga par excellence, the Ultimate (para). It is characterized by unity and bliss owing to the fact that now even the subtle state of consciousness stands expelled[3] from it. All the three stages bear the

---

1. पूर्वं विसृज्य सकलं कर्त्तव्यं शून्यतानले ।
   चित्तविश्रान्तिसंज्ञोऽयमाणवः संप्रकीर्तितः ॥

   T.A.3.211.

2. दृष्टश्रुतादितद्वस्तु प्रोन्मुखत्वं स्वसंविदि ।
   चित्तसंबोधनायोक्तः शाक्तोल्लासभरात्मकः ॥

   T.A.3.112.

3. प्राग्वद्भविष्यदौन्मुख्यसम्भाव्यमिततालयाद ।
   चित्प्रलयनामासौ विसर्गः शाम्भवः परः ॥

   Ibid.3.214

palm of absolutic dynamicity[1] and hinge on their special relationship with the individual self, absolutic power and the universal self (Nara, Śakti and Śiva) in their specific cases.[2]

6. COMPARATIVE ANALYSIS OF THE FOUR UPĀYAS

Coming to the comparative merit of the Upāyas we countenance an āgamic maxim which lays down that their comparative excellence runs proportionate to their superiority in merit.[3] Accordingly, of the Śāmbhava, Śākta and Āṇava each preceding Upāya kindles and infuses life into each succeeding one. In case we reverse the order as Āṇava, Śākta and Śāmbhava, each preceding one serves as an instrument of each succeeding one. There is no rigidity in regard to the order of Upāyas. Of course, for a man in the street this is the most conducive course through which he becomes self-realized. But the case of a yogin with a sharp intuitive vision, an exclusive Godly favour, is different. He is above the deterministic order and is competent enough to intuit the Reality even without adhering to such an order.

---

[1] See T.A.3.217-219, 3.141-144; T.A.V.,II,pp.201-206.

[2] T.A.V.,II,p.204.

[3] यो हि यस्माद गुणोत्कृष्टः स तस्मादूर्ध्वमिष्यते ।।
M.V.T. 2.60; also see.M.V.V. 1.995.97

If Ānava culminates in Śāmbhava through Śākta, we are automatically called upon to explain the concept of Anupāya which is different from these three in that this synchronizes with the rise of the absolutic aspect known as bliss and is one with Awareness. The reckoning of the Absolute in terms of the harmony of Consciousness (cit) and Bliss (ānanda) follows from the basic identity of the two aspects. It is only by an exercise of the discursive thought that the Anupāya and the Absolute being one and the same in reality, are viewed as different. Hence, Anupāya is no Upāya at all. Moreover an Upāya, by its very constitution, bears some sort of touch with externality, whether possible or actual, consequent upon interplay of the absolutic aspects such as volition etc. Whereas the prime purpose of an Upāya is to disaffiliate the self from all entanglements, Anupāya has no such purpose and consequently bears no touch with the externality. To call 'Anupāya' as Upāya is to take resort to secondary signification, since it finds its place with reference to the other varieties of instrumental cognition which are the first and foremost Upāyas.[1] This signification of

---

[1] अनुपायेऽपि चैतस्मिन् किंचित्सामान्यवृत्तितः ।
उपायस्योपदेशोऽयं शास्त्रेऽत्र बहुधा कृतः ॥

M.V.V.2.121;also see T.A.,1.242.

Anupāya bears an analogue to the absolute or Parama Śiva, which is the Supra-categorial ideality, being alluded to as the thirtyseventh category in the Pratyabhijñā school. In fact, the Anupāya represents the Śāmbhava at its best which is same as the highest Krama ideal.[1] Hence, while dwelling upon the Upāyas proper the Śāstra does not give ~~it is not resorted~~ an independent treatment to the Anupāya. Hence, it is that Abhinavagupta in his Krama-keli views the entire āgamic literature, whether of the Right path or of the Left one, as inspirited by this crowning point of spirituality called Mahārtha[2] or Anupāya[3]. This appears to be a rational account, since the essential gist of all the Upāyas consists in transmuting determinacy into indetermina~~n~~cy, i.e., immediacy.

Krama system, on the testimony of Abhinavagupta himself, seems to have nurtured this view under the impact of the Vaibhāṣika school of Buddhism. The Vaibhāṣikas pin their faith on the final validity of indeterminacy in and

---

1. सोऽयं पुराणाधिष्ठानः क्रमः क्रमविवर्जितः ।
   महार्थस्य परा निष्ठा गलितस्वपरस्थितेः ॥
   M.P.(T).1.12.
2. यच्चोक्तं श्रीक्रमकेलौ - वामदक्षिणतन्त्रादिष्वप्येतन्मयमेव सर्वं निर्वहतीति मन्तव्यम् इति। एवं च सर्वदर्शनसारत्वादमुष्य श्रीमहार्थक्रमस्य सर्वप्रोतोऽतिशायी कोऽपि श्लाघ्योत्कर्षो ध्वन्यते ।
   M.M.P., pp.178-179
3. युक्तिचर्यादिनिर्दोपवासनादाभिवर्जितः ।
   अनुपायक्रमः सोऽयं यस्य रूढः स योगिराट् ।
   M.P.(T), 1.13

through the stages of determinate ideality.[1] Thus self-revelation (ātma-prathana) is to recognize or know the self immediately and indeterminately. This is actualized through the Śāmbhava Upāya. The Śāktopāya, characterized as it is by pure determinacy, furthers the cause of the Śāmbhava. Similarly the Śākta is aided and augmented by the Āṇava which means determinate thought-constructions. This, in short, is the hierarchy of cognitive instrumentality.[2]

6-A. POINTS OF AGREEMENT AMONG THE FOUR UPĀYAS

Let us now proceed further to examine the points of agreement that go a long way to account for the common make-up of these Upāyas which, otherwise have a personality of their own. All the four Upāyas share in common, though in varying degrees, the following characteristics:-

---

1. विकल्पापेदाया योऽपि प्रामाण्यं प्राह तन्मते ।
तद्विकल्पक्रमोपात्तनिर्विकल्पप्रमाणता ॥

T.A.,1.228

2. इत्येंवमाणवोपायासादितान्मोहनिर्जयात् ।
उन्मज्जच्छुद्धविद्यात्मशाक्तावेशप्रकर्षतः ॥
आत्मीकृतपरानन्दह्रदगाढावगाहनात् ।
प्रस्फुरच्छाम्भवावेशवैभवः साधकोत्तमः ॥

S.S.V(V).3.64-65.

(i) The gradual preeminence of Śakti, i.e. the absolutic agency (Śakty-ullekha),

(ii) essence of cognitiveness (Jñānātmatā),

(iii) gradual reference to determinate consciousness (Vikalpa-parvā-nuśīlana),

(iv) revelation of the absolute gradually or instantaneously (akhanda-vastva-vabhāsa),

(v) smashing of the middle truṭi (madhya-truṭi-troṭana),

(vi) unfoldment of the centre or nucleus (Madhya-vikāsa),

(vii) the techniques of the power-contraction and power-expansion[1] (Śaktisaṁkoca-Śaktivikāsa),

(viii) disappearance of the residue of self-limitation (Saṁkoca-Saṁskāra-laya).[2]

ŚAKTYULLEKHA- Amongst all these approaches Ānava is characterized by its reference to impure determinate consiousness (aśuddha-Vikalpa) such as Uccāra etc., consequent upon the operation of vital airs (Prāṇa)[1]. Next comes Śākta defined by pure determinate idea to be effectuated and consummated by individual consciousness or mind alone. Śāmbhava is of the nature of the total loss of determinate consciousness.[2] The element of Śakti permeates all these three in varying measures and is characterized variously as gross, subtle, ultimate, etc., as the case may be. But it is the superabundance of Śakti because of which this Upāya is called Śākta.

---

[1] This is not an exclusive character of Śāktopāya as presented by a section of scholars (cf.P.Hr. Introduction,p.19), but, instead, a general feature of all the Upāyas. Indeed, the niceties of process vary with the individual upāyas.

[2] संकोचसंस्कारलयाद सर्वाकारं विशुद्ध्यते । आणवादिसमावेशत्रयव्यापकरूपता ॥

M.P.(T) 7.131.

This point, e.g., annulment of the element of ~~already~~ self-limitation has already been dwelt upon early in this chapter.

JÑĀTMATĀ & VIKALPA-PARVA-ANUSĪLANA -- The Upāyas partake of the nature of conscious in threefold way (monistically, monistic-cum-dualistically, and dualistically), hence they remain essentially cognitive in character. Their relation to various stages of ideality is, therefore, a matter of logical cogency. Thus Āṇava is installed within the realm of determinate consciousness, Śākta refers to the pure determinate consciousness and Śāmbhava refers to the total loss of determinate consciousness. Thus each Upāya, in some way or the other, has something to do with determinate consciousness.[1]

---

[1] There are generally four phases of āṇava namely Uccāra, Karaṇa, Dhyāna and Sthānakalpana. For want of direct relevance these details have not been gone into. However, for details, see M.M.P., p.144. and the fifth Āhnika of the Tantrāloka.

[2] प्राणस्पन्दोच्चारणाद्यशुद्धविकल्पः आणवः । चित्तमात्रनिर्वर्त्यशुद्धविकल्पात्मा शाक्तः । विकल्पसर्वविलयस्वभावः शाम्भवः ॥

M.M.P., p.147.

AKHANDA-VASTVAVABHĀSA — All the approaches, further, coverage on the Absolute self, which stands revealed immediately or gradually in the Yogin's intuitive vision arrived at through a recourse to the Upāyas in question.

MADHYA-TRUṬI-TROṬANA -- Coming to the smashing of the central or middle truṭi[2], one has to distinguish between the Madhya, whose unfoldment leads to self-

---

[1] प्राणादिभूमिकैराद्या: सिध्यन्त्युच्चारणादिभि: ।
विकल्पैर्मध्यमा शुद्धैरन्त्या: प्रशमितैस्तु ।।

Quoted from the Upāya-Viṁśati, M.M.P.,p.147; also read the following , यत् पुन: शाम्भवेऽपि उपायसामान्यानुप्रवेशात् सूक्ष्मेक्षिकया किंचिद्विकल्पशंकाया अवर्जनीयत्वं, तदपि निरुपायपर्वसंक्रमणादत्यन्तशुद्धसंविन्मयं सत् पर्यन्ततो विकल्पवार्तानभिज्ञतायां पर्यवस्यति ।

Ibid,p.168.

[2] Truti or Tuti(तुटि: त्रुटिरिति च प्राकृतभाषाप्राबल्यात् तन्त्रेणोक्तम् M.M.P.,p.146) is an esoteric concept and is defined differently in accordance with its contexts. While explaining Kallaṭa's phrase तुटिपाते सर्वज्ञत्वसर्वकर्तृत्वलाभ: (quoted by Abhinava in P.T.V.,p.103), the editor M.M.Mukunda Rama Shastri takes tuṭi as a measure comprising two and a quarter finger-width and says Kashmir Śaivism admits that

(contd.......

enlightenment,[1] and Madhya-truṭi, smashing of which leads to emergence of the Madhya.[2] Now shattering the central Truṭi is a necessary precondition for creating essential atmosphere for self-revelation.[3] In Āṇava-upāya, which consists in concentrating and meditating, inter alia, upon a particular sacred syllable,[4] the recognitive expression,

---

(contd...(2)....)..... the vital air blows over a distance of sixteen Tuṭis when an individual subjectø determinately perceives an object. Vide P.T.V.,p.104(Fn); also see Abhi.,pp.679-680, 700. Dr. Pandey's conclusions are undoubtedly based on Shastri's. However, Tuṭi's concept acts as a bridge for alligning the two processes, viz., Prāṇic operation and determinate cognition, for an easier mystic grasp of the reality. It also serves as a point-instant, a moment (Kṣaṇa), but transgresses the temporal realm at the same time. It will be seen that Tuṭi's this definition has borne upon all the respective definitions. Maheśvarānanda confessedly does not dwell upon this aspect simply because it is too well known. See

युगपदश्नुवानयोश्चन्द्रार्कयोर्मध्यवर्ती काललेशविशेषो बुद्ध्या निष्कृष्टव्य

इति तु व्याख्यानमत्यन्तस्पष्टमित्याग्रहेण नोन्मीलितम् ।

Ibid.p.146." This is further to be noted that the word Pāta in Tuṭipāta is a concept that coextends with Kālī, Mātṛsadbhava etc. and refers to the transcendental dynamism of the metaphysical Absolute. Vide

यदाह श्रीकल्लटः तुटिपात इति अत्र पातशब्दं सैव भगवती श्रीमत्काली
मातृसद्भावो भैरवःप्रतिभा इत्यलं रहस्यारहस्यनेन।

T.S.pp.104-105.

[1] मध्यविकासाच्चिदानन्दलाभ । P.Hr. 17

[2] योगिगम्यप्राणापानमध्यदशाविश्रान्त्या द्वयोरनिवर्तनात् ।
प्रत्यावृत्त्यभावेन त्रुटि-लव-क्षणमात्रमन्तर्मुखत्वात् मध्यदशाविर्भावः ।

V.Bh.V.,p.24.

[3] यदि निजहृदयोल्लासं निर्णेतुं नित्यनिष्कलमिच्छा ।
मध्यतुटिस्त्रुटितव्या यतोः सोमसूर्ययोः ॥

M.M.56.

[4] मन्त्रात्मकवर्णविशेषपरामर्शरूपत्वादाणवः कश्चिदुपायः ।

M.M.P.,p.144.

e.g., Sohaṃ, while being esoterically reconstrued (Uddhāra) is reversed into "Hamsaḥ". The two letters (Ha and saḥ), in the phrase stand for the cognitive instrument (Pramāṇa) and the object of cognition (Prameya). The anusvāra, that is centrally located, divides the two. It is truṭi.[1] The moment it is smashed, i.e., realized, in course of concentration, the beatific vision dawns. Similarly in Śākta-upāya the subject stands midway between the means of knowledge and the object thereof. In consequence, when the doubt regarding subject is nullified the true vision prevails. In this case the suspicion with respect to self as nucleus of all cognitive activity is tuṭi and that has to be pierced through so that the pristine unity may shine uninhibited[2]; because it is this doubt (about true self) that sets in motion the emergence of this world of multiplicity. In Śāmbhava the tuṭi stands in the centre of the simultaneous internal and external movement of the Prāṇa and Apāna. The tuṭi here is of the nature of reflection on the centre of the two opposing movements. As soon as this

---

1. स्वहृदयसम्पुटीकारलक्षणमनुस्वारं च यथा - रश्नुवानयोर्या मध्यस्था त्रुटिः विभज्यावस्थानक्षणलक्षणः कालखण्डः स उत्त्रुटितव्यः ।

   Ibid;also see V.Bh.V.,p.137.

2. स्वात्मनः प्रमातृभूतस्य त्रुटिः संदेहलक्षणो दोष उत्त्रुटितव्यः । शाक्तश्चायमुपायः उच्चारादिव्यतिरेकेण स्वसंविद्विकल्पमात्राकारत्वात् ।

   Ibid,p.145.

reflection is brought home to the aspirant as his inbeing, the trammels barring self-realization fall.[1]

MADHYA-VIKĀSA -- Likewise, the Madhya or the central reality is conceived separately under the garb of the variety of the Upāyas. The expansion or unravelling of the Madhya is, in a sençe, coterminus with the attainment of self-hood. From ānava's angle Madhya is the spinal cord (Suṣumṇā) between the Iḍā and the Piṅgalā that has to be unveiled. From Śākta's point of view, Madhya is the ultimate Awareness (Parā saṁvid) that has to be realized. From Śāmbhava's attitude, Madhya is the Instinctive I-experience that as the underlining principle of all has to be attained.[2] All these Upāyas lead to the achievement of Madhya that in its turn ushers in the perfect freedom.[3]

---

1. अथ च सोमोऽपानः सूर्यः प्राण इति ... एवत एव प्राप्नुवतोः या मध्यस्था बाह्याभ्यन्तर्भावोपलक्ष्यमाणा त्रुटिः तादृक् परामर्शक्रियात्मा चमत्कारलक्षणः स उत्त्रुटितव्यः । .... अयं पुनरुपायः सर्वविकल्पविदाभिव्युदासेन स्वस्वभावमात्रोपपादनप्रवृत्ततया शाम्भव इत्यवगन्तव्यः ।
   Ibid,p.146;also see V.Bh.V.,pp.18-19,25; T.A.V.,I,p.130, III,p.96.

2. यदा तु उक्तयुक्तक्रमेण सर्वान्तरतमत्वे मध्यभूता संविद्भगवती विकसति, यदि वा वक्ष्यमाणक्रमेण मध्यभूता ब्रह्मनाडी विकसति । तदा तद्विकासात् चिदानन्दलाभः ... ततश्च प्रागुक्ता जीवन्मुक्तिः । P.Hṛ.,pp.82-83, also see Int.,p.19.

3. उभयोर्भावयोर्ज्ञाने ज्ञात्वा मध्यं समाश्रयेत् ।
युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशयेत् ॥
भावे त्यक्ते निरुद्धा चिन्नैव भावान्तरं व्रजेत् ।
तदा तन्मध्यभावेन विकसत्यति भावना ॥

Quoted, T.A.V.,I,p.127.

ŚAKTI-SAṀKOCA-VIKĀSA -- The technique of unfoldment of the godly potency and limitation of the same is most conducive to unfoldment of the middle. The same passes under the name of Śākta-Kṣobha (disturbance pertaining to śakti) in Āṇava, Kulāveśa (universal immersion) in Śākta, and Kṣobha-pralaya (total withdrawal of the disturbance) in Śāmbhava on the scriptural authority.[1] These represent the manifoldness of the process involved in the expansion and contraction of the dynamicity of the Godhead.

One thing more, about which there is a common agreement among all the upāyas, is that all along the apiritual quest an aspirant has to subjugate all other mentals and susceptibilities except one to which he is unflinchingly dedicated and through which he wants to ascend the highest tide of spirituality.[2] Why so? the answere is very simple. Such subjugation accentuates the fact that the state of freedom is not contingent and random, instead, there is a kind of positive certitude about it owing to its apriority and perseity. All efforts, that lend a specific form to an approach, are addressed to submerge

---

1. This view has not been put forth in so many words at one place. But the conclusion would be irresistable after going through the relevant literature. See for analysis, V.Bh.68-69; V.Bh.V., p.57, M.M.P.,pp.152-153; T.A.5.71;T.A.V.,II,pp.375-77.

2. सर्वत्र तावदुपायमार्गे समस्तेतरवृत्तिप्रशमपूर्वमेकाग्रीभवन्ति योगिनः ।

Sp.N.,p.39.

and overcome the proclivity (so natural to a mortal) towards identifying the not-self with the self and not to literally attain the self, the subjectivity par excellence, which ipso facto is always there.[1]

Of all these approaches Śāmbhava stands at the apex due to its being the most direct and immediate means toward self-attainment. Naturally enough it is christened as 'Pāryantika' (Final)[2]. The loss of determate ideality (Vikalpa-hāna)[3] determines the very nature of this Upāya that is identical with Kṣemarāja's Vikalpa-Kṣaya(emaciatation of determinate ideality) which, according to him, is

---

1. मेदाडंबरसंदोभस्वभावः कलनात्मकः ।
संसारः संस्थितो नित्यं नियतग्रहचेतसाम् ।।
प्रबुद्धहृदयानां तु विकल्पग्रासतः सदा ।
अनुत्तरशिवाभासः सर्वत्रैव विराजते ।।

C.S.(MS)p.11; also see P.Hr.,pp.78-79 wherein the views of Utpala are ventilated.

2. स खल्वाणवादिक्रमोल्लंघनेन प्रतिष्ठितः शाम्भवात्मना पार्यन्तिक इत्याख्यायते ।

M.M.P.,p.168.

3. विकल्पहानेनैकाग्रयात् क्रमेण ईश्वरतापदम् (I.P.K.4.1.11)

This Kārikā and the next one "सर्वो ममायं विभव इत्येवं परिजानतः। (4.1.12) deal with, according to the unanimous verdict of the Śaiva authors, the Śāmbhava and Śākta Upáyas respectively. Also cp.M.V.V.,I.990 —

विकल्पनिर्ह्रासवशेन याति विकल्पवन्ध्या परमार्थसत्या ।
संवित्स्वरूपप्रकटत्वमित्थं तत्रावधाने यततां सुबुद्धिः ।।

the acme of human endeavours.[1] But its supremacy does not interfere with the functioning of other Upāyas as they are supremely fertile and important in their specific realms. Of these the Śāmbhavopāya and Śāktopāya are respectively known as the Kula and Krama systems as well. And when the two are not distinguished in absolute terms,[2] we are reminded of their reciprocity, inter-dependence and rather unity[3]; their divergence being simply a spiritually expedient device.

7. DIVINE GRACE AS THE SOLE SOURCE OF INSTRUMENTAL COGNITION

While aiming at overall conclusions one should remember that the divergence of the Upāyas stems from the gradual removal of ignorance,[4] in the course of one's

---

1. अयं च (विकल्पक्षय:) उपायो मूर्धन्यत्वात् प्रत्यभिज्ञायां प्रतिपादितत्वाददौ उक्त: ।

P.Hr., p.84.

It is, however, to be noted that Pratyabhijñā Kārikās do not deal only with Śāmbhava but Śākta also ~~Cf. Ref. Fn. 3 Supra)~~ and Śākta appears to be more of a favourite theme with Utpala.

2. अस्यामर्थस्थिति: सैव सर्वत्र कुलागमे । किन्तु शब्दस्य शय्यान्या नात्यन्तं सा विभिद्यते ।

अस्याम here stands for the क्रमकेलि । M.M.P., p.199.

3. उक्तरूपस्य चास्योपायत्रयस्य सूक्ष्मेक्षिकया संकर: परस्परमपरिहार्यतया वर्तते । केवलं प्राधान्यमात्रेण पृथग्व्यपदेश इत्युपदेष्टं ... ।

Ibid, p.146.

4. संविद्रूपे न भेदोऽस्ति वास्तवो यद्यपि ध्रुवे ।
तथाप्यावृतिनिर्ह्रासतारतम्यात् स लक्ष्यते ।।

T.A., 1.138

spiritual regeneration. Thus all the Upāyas, or the instrumentalities of cognition result from the Divine Grace appearing as the ultimate, the ultimate-cum-empirical and the emprical, called as Śāmbhava, Śākta and Āṇava, in keeping with the spiritual qualifications of the aspirant for divine favour.[1] The process is technically named "the bestowal of the grace" (Śaktipāta) which enables one to identify oneself with the true self.[2]

ŚAKTIPĀTA: TWO PRIMARY AND NINE SECONDARY TYPES AND RESULTING CLASSES OF ASPIRANTS -- In all, nine types of Śaktipāta have, so far, been thought of. Three main types, e.g., the extreme or intense (atimātra or Tīvra), the intermediate (Madhya) and the mild (manda) have been further sub-divided into three forms each. These are the excellent (Utkṛṣṭa) the medium (madhya) and the base (Nikṛṣṭa)[3]. But, in essence, the ninefold divine favour

---

1. अनुग्राह्यानुसारेण विचित्रः स च कथ्यते ।
परापराद्युपायौघसंकीर्णत्वविभेदतः ॥

Ibid, 2.45

2. भेदसन्धाननिर्वाहसम्पादनपूर्वं शिवतादात्म्यविवेकौन्मुख्यदायिन्या
अनुग्रहाख्या(याः) पातः स्वमरीचिचयास्फारः ।

Śaivāṣṭaka-Kośa (MS) Word No. 81.

3. अतिमात्रमध्यमृदुताभेदेनापि प्रवर्तमानस्य ।
सूक्ष्मेक्षिकाप्रकारो विलसति तस्यातिशक्तिपातस्य ॥

M.P.(T), 1.8; Also see T.S., pp. 119-20,

स चायं शक्तिपातो नवधा - तीव्रमध्यमन्दस्य उत्कर्ष-माध्यस्थ्य-निकर्षैः पुनस्त्रैविध्याद् ।

is reduced to two types, viz., the primary (para) and the secondary (apara)[1]. The primary or ultimate Śaktipāta is identical with the unbroken continuity of Awareness; and since even the residuum of desire for fruit is squeezed off absolutely, it immediately drives home the original feeling of self-fulfilment. The secondary or empirical Śaktipāta, though ultimately resplendent in nature, is not yet immune from desire for fruit and therefore partially intermixed with enjoyment it leads to self-recognition at the end of a graded course. The aspirants of the first category blessed with the transcendental grace are the people who are really desiderating for final emancipation (mumukṣu). It is for them that all the Upāyas have been devised. In the case of these who enjoy most intense Śaktipāta the loss of freedom and cognition (Āṇavamala) is attenuated very fast and the process stops as soon as the climax is reached in the form of Śāmbhava.[2] The aspirants of the first variety score over those of the second one in that they have pure cognition while the others have yet to achieve it. The divine favour has its own logic and accordingly it flourishes on its own without any aid in the case of the former, while the same is geared up through some extrinsic aid in the case of the latter.[1] Of course, the extrinsicality is not something outside the domain of spirituality. Since all our spiritual quest starts from the world of dichotomy, the pace of ignorance-elimination remains somewhat slew, which ensures the proportionately slow bestowal of the Grace. It is at this level that the Āṇava etc. find expression. Between these two extremes the vaccuum is filled up by Śāktopāya which spreads over margins of both of them and is consequently known as Parāparopāya. These two classes of Yogins are designated as Para Yogin and Mitayogin in the Spanda-Nirṇaya,[2], and as Suprabuddha and Prabuddha in the Mahānaya-Prakāśa. The Suprabuddha being free from all obscuring elements requires nothing additional for self-accomplishment.THis is state of indeterminate

---

[1] प्रकाशः परमः शक्तिपातोऽवच्छेदवर्जितः ।
तथाविधोऽपि भोगांशावच्छेदेनोपलक्षितः ॥
अपरः शक्तिपातोऽसौ पर्यन्ते शिवताप्रदः

T.A.13.255-56.

Also see Stanza 118 of the same Āhnika alongwith Jayaratha's Viveka on it (Vol.VIII,p.79) and T.A.V.,II,pp.259-262.

[2] अतितीव्रशक्तिपातादारूढे शाम्भवे समावेशे ।
स्वानन्दामृतरूपं जीवन्मुक्तेः प्रकल्पते विश्वम् ।

M.P.(T).1.7

---

1. अत्यभिज्ञातात्मपरमार्थानां सफलो व्यवहारः, अन्येषां स एव निर्मलः ।

Bhās.(V),I,p.393.

Similar phenomena are not utterly wanting in other mystic systems. For instance, the Bodhi-Citta-Vivarana says-

देशना लोकनाथानां सत्त्वाशयवशानुगा : (Quoted,B.S.S., I,p.258) which implies the Buddhist recognition of the degree of spiritual ability of an aspirant as determining the type of favour to be bestowed by his spiritual guide.

2. Sp.N.,pp. 62-63.

awareness. The Prabuddha seeks spiritual hints and takes to Cakrapūjana as a means to self-realization.[1] It is again of two types. The self-realization of the first type of aspirant who is an adept in self-consciousness devoid of all mental constructions along with their latent impressions does not depend upon any extraneous means. But in the other type which is characterized by the predominance of indeterminacy and the subservience of determinacy at the same time, the realization of the self does depend upon the preceptor's suggestions or other methods including worship etc.[2] In the final analysis the first category would belong to the Śākta and the second to the Āṇava. The first is graced with the Śaktipāta (Mahātīvratama)in its utmost intensity and the second by the same Śaktipāta (Mahātīvra)[3] in its great intensity. Maheśvarānanda has tried to simplify the whole matter by prodounding three categories of aspirants known as Suprabuddha, Prabuddha and Aprabuddha corresponding to the three aspects of the Godhead, i.e. Para, Parāpara and

---

1. सुप्रबुद्धोऽनपेक्षोऽत्र प्रबुद्धोऽपेक्षते पुनः ।
   संकेतादिकथामात्रं तथा चक्रप्रपूजनम् ॥

   M.P.(T) 1.33

2. M.P.(T) 1.24-26

3. Ibid, 1.20-23

Apara.[1] As all the subsequent stages stand comprehended within the ambit of Para, and as all the Upāyas are included in the Śāmbhava Upāya, all the categories of aspirants reach their climax in Suprabuddha stage and are characterized as Mahārthārthin[2] (Seeker after the great Ideal).

It follows, therefore, that even the Aprabuddhas (unenlightened ones) do not have a bleak future but reach the finale of their inmost being conforming to the various degrees of Śaktipāta[3]. Thus it is in the fitness of things to conclude, that the highest type of aspirants has the prerogative of belonging to the Anupāya level for whom the fetters and freedom are equally meaningless. The next stage, with extremely minute difference from the preceding one, wherein the transcendental subjectivity consequent upon the extinct determinacy ever reveals itself, is meant for Śāmbhava. Śāktopāya is attributed to those belonging to

---

1. तच्च पार्यन्तिकी प्रतिष्ठेति परावस्था । ... इत्यपरावस्था ।
यासु क्रमात् सुप्रबुद्धः प्रबुद्धोऽप्रबुद्ध इति योगितारतम्यम् ।।

M.M.P.,p.49

2. पौर्वापर्यपरिक्षीणा ये महार्थार्थिनः किल ।
अस्ति नान्या गतिस्तेषां विकल्पग्रासखात्स्वात् ।।

M.P.(T) 1.32.

This verse is quoted also by M.M.P.,p.179, in a similar context.

3. अप्रवृत्तस्य ..... शक्तिपातस्य या स्थितिः ।
अतिमात्रादिभेदेन ततोऽयमुदितः क्रमः ।।

M.P.(T),1.27

the intermediate class for whom the determinate mentals, owing to cessation of further rise thereof resulting from the aspirants' recourse to Sattarka, (right knowledge) Sadāgama (right scripture) and Sadguru (right guide), transform into immediate awareness. This is, in other words, the domain of the Krama system. When the self-purification of determinacy appears difficult, rather impossible, an additional anchorage is sought from other sources.[1] This i the lowest ebb and meant for Ānava Upāya wherefrom we begin to ascend the crest of waves finally synchronizing with the dawn of Āṇava knowledge, i.e., realization of cognitive freedom and freedom of consciousness.

8. COMPETENT AND RIGHT TEACHER IS A NECESSITY (GURU-SATATT ITS SUBCLASSES AND THEIR RELATION TO ŚAKTIPĀTA

Let us sketch thumbnail a few technicalities regarding Śaktipāta and aspirants competent to receive the same in view of the significance the Krama system attaches to it. The necessity of a competent teacher and the discardin of the forged one (Guru-Satattva) is one of the nine cardinal tenets (Prameya) of the system which in the context of Śaktipāta merits consideration. The first category, i.e., Utkṛṣṭa-tīvra (excellently intense) Śaktipāta marks out the state when, simultaneously with the fall of mortal frame, the aspiring self acquires Absoluteness. And when the body does not fall he revels in the state that is even beyond the fourth, e.g., turyātīta, the crux of immediacy.[1] This phase is co-eval with that of Śāmbhavāveśa. Due to the next category, i.e., Madhya-Tīvra Śaktipāta, the absolutic intuition or Sattarka (Prātibha-Jñāna) dawns by itself depending not in the least on the spiritual guide. Such a class of aspirants (Yogins) goes by the name of Sāṁsiddhika (lit., one having instinctive vision) and is equally competent to impart divine lessons.[2] In their case the Sattarka rises on its own account. In fact the Sāṁsiddhika reigns universally and no other class of teachers is deemed capable of instructing people in his face. The Sāṁsiddhika itself is of two types- (i) without dependence (Nirbhittika) and (ii) with dependence (Sabhittika). The latter variety again has two sub-classes, e.g., (i) with complete dependence

---

[1] For a thorough exposition and elucidation of the thesis see B.S.S.,I,pp.367-369.

---

[1] T.S., p.120.

[2] स तावत्कस्यचित्तर्कः स्वत स्व प्रवर्तते ।
स च सांसिद्धिकः शास्त्रे प्रोक्तः स्वप्रत्ययात्मकः ।।

T.A.4.40-41; also 13.130-131.

(Sarvaga-Sabhittika) and (ii) with partial dependence (Aṁśaga-Sabhittika). The second sub-variety is further subdivided into two, viz: ~~(i)~~ with partial dependence in regard to (i) essential & (ii) non-essential theme (a-mukhyāṁśa). The Sanskrit expression Bhitti (lit., a wall, partition or convass), in system's parlance, stands for falling back upon others as source of inspiration. The 'other' here is none other than the Prajñā (self-reflection) or Kṛti (text or book embodying reflection of some one). Thus Sāṁsiddhika has four sub-types including Nirbhittika; and barring the latter, all the three sub-types require some kind of spiritual inspiration either from self reflection, some scriptural authority or some preceptor.[1] Such a stand does not militate against the basic datum about Sāṁsiddhika that his intuition is self-subsistent.

As already said, Sāṁsiddhika in fact is his own type; the varieties that are envisaged are tuned to the basic equipment of those aspiring for self-enlightenment. Hence in the case of Yogins having purified and unruffled consciousness Sāṁsiddhika enlightens them on his own, while

---

1. अस्य भेदाश्च बह्वो निर्भित्तः सहभित्तिकः ।
सर्वगोंऽशगतः सोऽपि मुख्यामुख्यांशनिष्ठितः ।।

T.A. 4.47-48

in the case of those who are as yet lacking, howsoever slightly, in purity he has to proceed in keeping with their respective receptivity.[1] It is in this sense he is termed dependent (Sabhittika). Since Sāṁsiddhika has an innate eye for wisdom and does not require any preceptorial assistance he is named "Akalpita" (Natural, unimposed)[2]. However, the self-intuition reigns uppermost and allows one to sense and realize freedom as a fact within life. Just below is lined the Akalpita-Kalpaka[3] variety of teachers. It is a composite concept and reveals that an aspirant or Yogin belonging to this class is similar to the previous class in that he does not warrant extrinsic assistance. Yet he differs from the same in the sense that he has to master this knowledge by reflecting upon self, e.g., "I am that" (atma-bhāvanā), whereas the former's vision is spontaneous.

---

1. तं ये पश्यन्ति ताद्रूप्यक्रमेणामलसंविदः ।
तेऽपि तद्रूपिणस्तावत्थेवास्यानुग्रहात्मता ।।
सोऽपि स्वातन्त्र्यधाम्ना चेदप्यनिर्मलसंविदाम् ।
अनुग्रहं चिकीर्षुस्तदभाविनं विधिमाश्रयेव ।।

T.A.2.40,44; also see, T.A.V.,III,pp.53-54.

2. अकल्पितो गुरुर्ज्ञेयः सांसिद्धिक इति स्मृतः । Ibid,4.51

3. यस्तु तद्रूपभागात्मभावनातः परं विना ।
शास्त्रवित्स गुरुः शास्त्रे प्रोक्तो कल्पितकल्पकः ।
तस्यापि मेदा उत्कृष्टमध्यमन्दाद्युपायतः ।।

Ibid,4.51-52.

If preceptorial assistance is not positively called for, even Japa etc., also might serve the purpose. It, too, has three sub-varieties, owing to the type of Śaktipāta that has been responsible for it, namely (i) Utkṛṣṭa, (ii) Madhya, and (iii) Manda. Then come the Kalpita and Akalpita-Kalpita varieties of teachers.[1] The rise of Sattarka, or transcendental intuition in other words, on the part of the former is neither spontaneous nor immediate; and hence, preceptorial assistance from other quarters is a necessity. They, ~~howev~~ once these conditions are met, attain self-realization and are not, then, to be distinguished from the preceding types. The latter is a superior variety because although they seek some inspiration from other sources, their own role is more significant in bringing about self-enlightenment. All these classes and sub-classes, by far, belong to the sphere of Śāktopāya and bring Madhya-tīvra Śaktipāta[2] to bear upon all of them

---

1. तद्दीक्षाक्रमयोगेन शास्त्रार्थं वेत्त्यसौ ततः ।
अभिषेकं समासाद्य यो भवेत्स तु कल्पितः ॥
यो यथाक्रमयोगेन कस्मिंश्चिच्छास्त्रवस्तुनि ॥
आकस्मिकं व्रजेद्बोधं कल्पिताकल्पितो हि सः ।

T.A. 4.71-73

2. मध्यतीव्रात्पुनः सर्वमज्ञानं विनिवर्तते ।
स्वयमेव यतो वेत्ति बन्धमोक्षतयात्मताम् ।
तत्प्रातिभं महाज्ञानं शास्त्रानपेक्षि यत् ॥

Ibid.13.131-132.

in varying measures.[1]

The touch with Śakta-āvesa is, really speaking, not completely lost even in respect of Manda-Tīvra (mild-intense) Śaktipāta. This type of Śaktipāta, though much less intense as compared with the above, is singularly effective in dissuading the aspirant from a wrong teacher and inducing him to the right one. The desideratum for freedom (Mumukṣā) remains intertwined with the lust for enjoyment (Bubhukṣā) in all the three (e.g., Tīvra, Madhya, Manda) varieties of Saktipata of the original Madhya type.[1] Similarly Manda-tivra, Madhya-Madhya and Tīvra-Manda types, though requiring some sort of spiritual initiation (Dīkṣa), do culminate in Śāktopāya in the wake of its rich intuitive potentialities. All the three categories of Manda Śaktipāta are marked by the worldly lust.[2] Thus the aspirants belonging to the two categories of Madhya and the three of Manda are assigned to the sphere of Āṇava-upāya. It is why no secret is made of the fact that Āṇava covers all the aspirants whether enlightened or otherwise, while Śākta accommodates only those who have enjoyed the spiritual patronage of their preceptors.[3]

---

[1] All these varieties are not fundamentally different or antagonistic. A preceptor who is so either in his own right or has earned it to himself, finally serves the same purpose with the same vigour. There may be slight variations in the process but not in the proceed thereof. Simply because a teacher himself, like his mortal counterpart, is the Absolute. Vide-

यस्मान्महेश्वरः साक्षात्कृत्वा मानुषविग्रहम् ।
कृपया गुरुरूपेण मग्नाः प्रोद्धरति प्रजाः ॥

Quoted, T.A.V., I, p.79. And it is probably the reason why a teacher is likened to Spiritual instrument

(गुरुरुपायः) S.S. 2.6; and

प्राप्तावत्र गुरुः शक्त्युपायः परमः स्मृतः ।
यतः सा शाम्भवी शक्तिरनुग्रहकरी सदा ॥

S.S.V.(Bh),2.23.

Also cp., दर्शनात् स्पर्शनाच्छब्दात् कृपया शिष्यदेहके ।
जनयेद् यः समावेशं शाम्भवं स हि देशिकः ॥

(Yoga-Vāsiṣṭha, Nirvāṇa Prakaraṇa, 1.128,161. Quoted B.S.S.,I,p. 261.)

See also M.M.P.,p.25. Mahesvarananda says- श्रीमद्देशिकनाथकटाक्षपातसमसमयमेव पुंसां स्वहृदयसंवादसौन्दर्यशालिनो जीवन्मोक्षलक्षणस्य पुरुषार्थस्योपलम्भ इत्यत्र न काचिद् विप्रतिपतिः । (M.M.P.,p.174) and goes on to aver that, what we call Dīkṣā or Spiritual initiation is nothing but a compassionate look of the teacher motivated by a desire to emancipate the aspirant: यतः कटाक्षो नाम गुरोरनुग्राह्यं प्रत्यनुप्रवेशयितुमिष्टा स्वहृदयसंविन्मयी शाम्भव्याद्यशेषदीक्षानुस्यूता दृक्शक्तिरित्याख्यायते ।

(Ibid; p.176) Needless to say the degree of preceptorial favour inevitably presupposes the corresponding amount of Divine favour (Śaktipāta). Vide

देशिकस्य .... कटाक्षपाते शक्तिपाताविनाभूते संभवति।

(Ibid.p.175)

CLOSE CORRESPONDENCE BETWEEN JÑĀNINS AND YOGINS -- It is from this view point that both of the Yogin and Jñānin are

---

1. T.S., pp.124-125.
2. T.A. 13. 244-45.
3. Cf.M.M.P. pp.147,150.

deemed qualified for the attainment of self-realization[1]. So far as the Jñānin is concerned, āgamas talk of three-fold Jñāna, e.g., Śrauta, cintāmaya, and Bhāvanāmaya[2]. The knowledge of scripture is Śrauta. It is the third rate knowledge. A critical analysis of that knowledge, (which we find, for instance, in such expression - ' It is useful') is called Cintāmaya. It has two stages- one, in which less amount of practice than required is put in; and the second, in which such critical analysis is sharpened by exhaustive practice. The former is named Manda-Svabhyasta-Cintāmaya and the latter is Su-abhyasta Cintāmaya. From the last one stems Bhāvanāmaya, which is the crux of self-enlightening thought and is held to be the sole cause of emancipation[3]. Each succeeding form of Jñāna being given rise to by each preceding one reaches its summit in Bhāvanāmaya Jñāna which is reckoned as the Tarka.[4] Likewise, the fourfold classification of a Jñānin originating from Śaktipāta, also divides the Yogin in the like manner.[1] Thus in the āgamic parlance the Saṁprāpta, Ghaṭamāna, Siddhayoga and Siddhatama outline the fourfold classification. Of these the Saṁprāpta is one who has simply received the preceptorial lessons, while Ghaṭamāna tries to translate them into practice. But these two are well-accompalished neither in Yoga nor in knowledge. Yogins of the Siddhayoga cadre are supposed to have practically accompalished the preceptorial lessons. A gradual freedom is always in store for him. But for Siddhatama(most accomplished), whose knowledge is Bhāvanāmaya, the freedom is spontaneous and perpetual. He is the Absolute per se.

---

[1] ज्ञानिनां योगिनां चैव सिद्धो योगविदुत्तमः । M.V.T., 4.39

[2] ज्ञानं तत्त्रिविधं प्रोक्तं तत्राधं श्रुतमिष्यते ।
चिन्तामयमथान्यच्च भावनामयमेव च ।।
तद्वच्चिन्तामयं ज्ञानं द्विरूपमुपदिश्यते ।
मन्दस्वम्यस्तमेदेन तत्र स्वम्यस्तमुच्यते ।

Ibid 4.28,30-31

[3] ज्ञानं तदुत्तरं ज्यायो यतो मोक्षैककारणम् । T.A.13.327

[4] तदर्थभावनायुक्तं मनोध्यानमुदाहृतम् ।
तदेव परमं ज्ञानं भावनामयमिष्यते ।।

M.V.T.,17.20.

Even a cursory glance would bring into light the close correspondence between the fourfold divisions of the two, i.e., yogin and Jñānin. It also emphasises the Śaiva belief that the ideal of an aspirant as well as a teacher is neither yoga nor jñāna, but a complete synthesis of the two; because, it fits well with the Śaiva concept of emancipation as harmony of bliss and consciousness.[2]

---

1. संप्राप्तो घटमानश्च सिद्धः सिद्धतमोऽन्यथा ।
योगी चतुर्विधो देवि यथावत्प्रतिपद्यते ॥
M.V.T. 4.33.

2. यतो योगं समासाद्य योगी योगफलं लभेत ।
एवं विज्ञानभेदेन ज्ञानी प्रोक्तश्चतुर्विधः ।
M.V.T. 4.32.

Thus it would be deciphered that the entire instrumentalism is grounded upon the concept of Śaktipāta.[1]

So far this enquiry has been confined to a thorough study of Śāktopāya in the overall framework of the Trika monism. An effort has been made to grapple with the problems whose peripheries fenced round the general length of the Krama system often to be shared in common by other allied systems as well. The forthcoming lines are addressed, in particular, to a study of the defining features of the Śāktopāya as such.

9. THE DEFINING FEATURES OF ŚĀKTOPĀYA AS SIGNIFIED BY ITS DIFFERENCE FROM OTHER UPĀYAS AS WELL AS BY ITS NUMEROUS APPELLATIONS

This Upāya is termed Śākta or Śāktopāya since it owes its genesis to Śakti, transcendental energy of the Absolute. The entire cognitive instrumentality bears the imprints of Godly agency and it is here that it assumes the most tangible form. Such a thesis is clearly an outcome of the Śaiva doctrine that the entire cosmic multitude is identical with the absolutic aspects. And this Upāya, by definition, carves out way for realizing the objective world as an instance of Śakti, i.e., Vimarśa, in contrast with Śāmbhavopāya where the objective existence is perceived as essentially subjective or self-some in nature[1] The two experiences can be easily distinguished by their usual manifestations, e.g., 'All this is me'- experience (Sarvo Mamāyam Vibhavaḥ) and 'I'-experience (Aham-parāmarśa) respectively, the former ultimately leading to the latter. Thus awareness pure and simple, which is a harmonious principle of volition (Icchā), cognition (Jñāna) and action (Kriyā), is conceived as the quintessence of the absolutic being. When our quest regarding the real nature of the self delves deep, we are immediately aware, "I am that Absolute (parama Śiva) of the nature of plenary consciousness (Anvacchinna Caitanya), because the three powers (Volition etc.) belong to me". This flash, this revelation, is positively the Godly potency popularly known as Vimarśa. The precise equation of Vitarka with Ātma-Jñāna in the Śiva-Sūtrā[1] and other similar statements elsewhere[3] are

---

[1] नहि ईश्वरशक्तिपातमन्तरेण तद्विवेकज्ञानमुदियादिति
मुक्तेरपि कोऽवसरः ।।

T.A.V., VIII, p.5.

---

1. अयं चोपायः स्वीक्रियमाणस्यास्य द्रव्यविशेषस्य विश्ववेद्यविलासात्मकतया अवस्थापितस्य शक्तयाऽस्य जगत्सर्वम् इति स्थित्या सर्वशक्तिसामरस्यरूपतया निर्णीतत्वात्, अन्यसमयाचारादनुत्तराचारं प्रति तदास्वादनस्य स्फुरत्तापर्यायशक्तिस्वभावतयानुभूयमानत्वाच्च शाक्त इत्युक्तः । पर्यन्तदृष्ट्या पुनरुपपादितद्रव्यस्वीकारसाध्यस्याह्लादोत्कर्षानुभूतिचमत्कारस्य स्वस्वभावात्मकतयानुभूयमानत्वाच्छाम्भव एवेत्यवगन्तव्यम् ।

   M.M.P.,p.152.

2. वितर्क आत्मज्ञानम् । S.S. 1.17.

3. शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्श्यते । I.P.K. 1.1.3

   सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः ।
   स एवाहं, शैवधर्मा इतिदार्ढ्याद्भवेच्छिवः ।। V.Bh.109.

   Śivopādhyāya explicitly identifies it with Śakti-bhū. V.Bh.V.p.95. Also see I.P.K.4.1.12 and 15.

simply meant to convey the basic idea that the discovery or recognition of the Self, the Powerful, follows in the wake of discovery of the Powers. Sattarka is another term for Vitarka, which reckoned at its best as Bhāvanā, is employed as superbly conducive to the cause of self-attainment. The Bhāvanā's inevitable association wins for it the title of Bhāvanopāya.[1] The Śakti's total operation is defined by unity-cum-multiplicity. To explicate: it is characterized by unity, because adventitious elements do not figure in the spiritual approach;[2] by multiplicity, because this is yet a realm of determinacy (vikalpa) though pure. Hence called Bhedābhedopāya,[1] it also passes under the names of Ubhayopāya[2] as well as

---

[1] Jayaratha in his commentary on T.A. 5.157 identifies Bhāvanā with Śāktopāya. Vide,

अकिंचिच्चिन्तनं शाम्भवः , भावना शाक्तः ।

(T.A.V,III, p.469)

[2] उच्चारशब्देनात्रोक्ता बह्वन्तेन तदादयः ।
शक्त्युपाये न सन्त्येते भेदाभेदौ हि शक्तिता ॥

T.A. 1.220; cp.

बाह्यान्तरक्रमेणेमाः संविदुल्लासभूमयः ।
या स्फुटन्त्यस्थिरा नित्यं भेदाभेदप्रथात्मिकाः ॥
C.S. (MS), p.5.

---

1. अभेदोपायमत्रोक्तं शाम्भवं, शाक्तमुच्यते ।
भेदाभेदात्मकोपायं भेदोपायं तदाणवम् ॥
T.A. 1.230.

Such a nomenclature assumes special significance in the face of the Śaiva doctrine of 'difference'. According to the Śaiva idealism, difference is not an absolute category by itself. It is a subordinate category under the general category of 'non-difference' or 'unity'. The two seemingly opposite trends can only be reconciled by way of Bhedābheda which ensures the rise of multiplicity or difference and at the same time outlines its fundamental identity with the general category of unity. It may be noted that the Śaiva monistic theory of relation and that of difference happens to converge on the same point. The Śāktopāya, and for that matter, the Krama system, covers the transition from the absolute difference to the absolute unity. The conception of Māyā Śakti is a further attempt to bridge the seeming gap. Vide :

ननु स्तम्भः कुम्भ इत्यादिरन्योन्य -
संकीर्णो व्यवहारः कथमिति चेद, भेदाभेदमर्यादयेति ब्रूमः ।...
यदस्माभिर्भावनिबन्धन एव भेदो विश्वस्याभ्युपगम्यते । ...
तत्र चाभेदः प्रकृतिरन्यो विकृतिरिति अभ्युपगन्तव्यम् । ...
एतेनाद्वैतमेव सर्वसारः सिद्धान्तः ।

M.M.P., pp.48-49;

घटगताभासभेदाभेददृष्टिरेव च परमार्थाद्वयदृष्टिप्रवेशे उपायः समवलम्बनीयः,
न तु व्यवहारोऽपि अयं परमेश्वरस्वरूपानुप्रवेशविरोधी ।

Bhās.(V), II, p.129.

2. इत्युभयमयत्वम् ।
T.A.V., I, p.242.

parāparopāya[1]. The last title also brings to the fore its other possible designation as Pramāṇopāya (lit., an approach in the nature of the means of knowledge). Because in its primary aspect (Para) lies Śāmbhava which is intrinsically subjective in nature, while in its secondary aspect (apara) dominates Āṇava which is sheerly objective in character. Śāktopāya, the joining link, comprehends the secondary element as self-identical and diverts it finally to Śāmbhava, the subjective par excellence. To interpret it in terms of cognitive process; (i) when a certain sensum is presented to us through a means of knowledge, (ii) it is reacted to by a determinitive apprehension (Vikalpana) on our part, in the judgment "it is so" and (iii) is finally followed by the cognitive judgment, e.g., 'I perceive or know the object.'[2] Each stage, it may be pointed out, corresponds to the specific Upāyas. The proverbial depiction of Śāktopāya in the language of pure determinacy gives rise to an inescapable conclusion. Logical construction on

---

1. परापरः शाक्तः । Ibid, p.37(Comm.on T.A. 2.45)

Also vide: देहगाध्वसमुन्मेषो समावेशस्तु यः स्फुटः ॥
अहन्ताच्छादितोन्मेषिभावेदंयुक् स च ।
व्यक्ताव्यक्तमिदं लिंगं मन्त्रवीर्यं परापरम् ॥

T.A.5.114-5.

Jayaratha comments " एवमपि परापरं शक्तिप्रधानमित्यर्थः (T.A.V.,III,p.424). The above extract from the Tantrāloka also brings out the significance of Mantra-vīrya in Śāktopāya.

2. अतएव न मानं नाम मानत्वात्स्वतन्त्रम् इत्येवं बलात्कारेण प्रमात्रपेक्षाविना अधिगमं विदध्यात् । अधिगमो हि नाम ज्ञातोऽयं मयार्थः इत्येवंपर्यवसानः प्रमातुराश्वासः, ... , स आश्वासः शक्तिपातस्य तीव्रतमत्वादिभेदात् तथा तीव्रतमत्वादिनैव क्रमेण विचित्रो ... । T.A.V.III,p.88;cp.p.368,& M.V.V.1.429,454-55, Be it noted that the concept of Saṁhārakāli etc., is motivated by such thinking.

determinacy, howsoever pure, involves a tinge of duality which is a product of Māyā, the principle of difference. The Krama author is, therefore, fully justified in branding it as Māyopāya.[1] As known, through Śāktopāya, one heppens to be face to face with a state of perfect self-enlargement evinced by such experience as "All is Me or all this is mine". Even such an experience, which approximates to a kind of indeterminacy, is not completely absolved of a sense of difference, because 'this' still continues, though sublimated and purged of. It confirms that the Māyic influence has not altogether vanished. In other words shadow of residuum of Māyā Śakti persists as yet. It is a different matter that the Māyic element is rendered futile and barren, because through a process of self-purification the mentals or determinacy attains the state of indeterminate ideality[2], i.e. self, the raison detre of Śāmbhava. It may, however, be remembered that Māyā here represents the fundamental principle of difference booming from the Godly act of self-

---

1. सविकल्पकतया मायामयम्, शाक्तः स मायोपायोऽपि ।

T.A. 1.214-15.

2. नाहं देहात्मको नाहं कर्माधीनो न मे मलः ।
नान्येन प्रेरितोऽस्मीति किं त्वेतद्विपरीतकम् ।।
इत्थं विकल्पं संस्कृत्य स्पष्टविधात्मकतां नयन् ।
कश्चिद याति समावेशं .... ।।

T.V.D.2.6-7.

concealment (Tirodhāna) and is aligned with Āṇava-impurity. The epithet Jñānopāya, which is frequently used as an alternative expression for Śāktopāya, too, is implicated in its nature as pure determinacy and consequent expurgatory process of Vikalpa and, for that reason, all that is the object of determinate cognition.[1] The process beginning with "such is this" ends in "I am this" setting in the gradual transportation of determinate knowledge into pure cognition which consists in self-reflection or I-awareness. The process involves steps in cognitive purification under the influence of Absolutic power of knowledge. This brings into focus the significance of the relation that subsists between Śāktopāya and Jñānaśakti, the latter being the integrant of the former. The whole of the Eighth Āhnika of the Jñānādhikāra in the Īśvara-Pratyabhijñā-Kārikā, according to Abhinava, is devoted to bringing about the precise implication of the cognitive freedom or freedom with reference to Jñāna Śakti.[2] An etymological analysis of the word Jñātṛ (knower) goes a long

---

1. भूयो भूयो विकल्पांशनिश्चयक्रमचर्चनाद् ।
यत्परामर्शमभ्येति ज्ञानोपायं तु तद्विदुः ।।

T.A. 1.148

2. तदेव ज्ञानविषयं माहेश्वरं निर्णेतुं ...
विमर्शान्तरमारभ्यते ।

I.P.V.V.,II,p.407.

way to supplement the thesis further.[1] To elaborate, cognition is, but, identical with self-reflection delimited by the affection cast by a multitude of emanations, which in themselves are deductions from the Absolutic dynamism. And cognitive freedom is intrinsically the freedom in relation to those emanations of knowledge.[2] Such freedom

---

1. Commenting upon the Abhinava's remark viz.,
एवं च ज्ञातृशब्दार्थः प्रकृतितः प्रत्ययश्च संपूर्णतया निर्णीतो भवति ।
(Bhās.(V),I,p.398) Bhāskarakaṇṭha observes-

प्रथमं हि प्रमाता जानामीत्यनुभवति, ततः करोति, तत्र जानामीत्यत्र प्रकृत्या ज्ञानमुच्यते प्रत्ययेन तु कर्तृत्वम्, परन्तु एतद् कर्तृत्वं ज्ञातृत्वमेव, अज्ञावबोधनार्थंतु पृथग्निर्देशः, ... प्रकृतितः अवबोधवाचिन्याः प्रकृतेः प्रत्ययतश्च - स्वान्तःकृतक्रियाकर्तृवाचित्वप्रत्ययाच्च, सम्पूर्णतया सम्यक् पूर्णतया निर्णीतो भवति, ज्ञानक्रियात्मकैकपिण्डवाचकत्वेन स्थापनादिति भावः ।

(Bhās.,I,p.399). The precise suggestion of the whole of Bhāskara's argumentation is that the cognitive of freedom cannot be bifurcated from the freedom of consciousness. The one is necessarily involved in the concept of the other. The freedom in relation to cognition, that is, cognitive manifestations, consists by definition in being the author of that cognition or relative emanations. Also cp. प्रकाशरूपता ज्ञानं तत्रैव स्वातन्त्र्यात्मा विमर्शः क्रिया विमर्शश्च अन्तःकृतप्रकाशः इति विमर्श एव परावस्थायां ज्ञानक्रिये, परापरावस्थायां तु भगवत्सदाशिवभुवि इदन्तासामानाधिकरण्यापन्नाहंताविमर्शस्वभावे, अपरावस्थायां च मायापदे इदंभावप्राधान्येन वर्तमाने इति विशेषः ।

Bhas.(V),I,pp.423-24.

2. चत्र ज्ञानं नाम स्वयंभेदिताभासभेदोपाश्रयनियन्त्रणासंकुचितम् अहमिति संवेदनम् तत्राभासेषु यद् स्वातन्त्र्यं तदेव ज्ञानशक्तिविषयं स्वातन्त्र्यं संपद्यते । Bhās.(V), I, p.399. Also see the preceding footnote. Bhāskara makes an important comparision. To him, the one who has attained cognitive freedom

(contd......)

is substantially the same as the one attained in the wake of cognitive sublimation indicated above. In order to lay more stress on this aspect it is designated as Cidupāya as well.[1]

10. JÑĀNAŚAKTI'S BEARING ON ŚĀKTOPĀYA : AN EPISTEMIC ANALYSIS

A further enquiry into the nature of the object of cognition (Vedya) hammers out more explicitly the role of Jñānaśakti with reference to Śāktopaya. The objective multiplicity falls into two broad categories, viz., those which being restrictive in temperament (Pratihantṛ) do not act upon the datum and those which do so.[2] The former category works under the spell of Māyā or the principle of empirical action (Kriyā), and the latter under that of Śuddha-Vidyā (pure knowledge) or Jñānaśakti. The first category belongs to the Āṇava-upāya, which concentrates upon the object which is purely reflexional (Pratibimbātmaka). Since it lacks in transparence due to preponderance of

---

(contd..(2)...... is identical with the Cakreśvara (master of the cycle of powers) in the Spanda system (Bhās.,I,p. 399), which, by all means, is the most cherished goal of the Krama metaphysics (cf.Sp.N., p. 74).

[1] M.V.V., 1.997.

[2] मावानां यत्प्रतीघाति वपुर्मायात्मकं हि तद ।
तेषामेवास्त सद्विद्यामयं त्वप्रतिघातकम ।।

T.A. 3.10.

objectivity, it cannot comprehend its prototype. The second category clings to Śāktopāya that deals with the object which is capable of receiving reflection. In simpler words, the object here can grasp the reflection in stead of being itself reflexional due to its capacity to act upon the stimulus. The reason is not far to seek. The object here, being an emergent of the power of knowledge as evinced by its character as pure and valid cognition, is more transparent and pellucid than ever and hence more pliant to receiving reflection.[1] It is in this sense that the determinacy is characterized as pure. In Śāmbhava, finally, owing to its perfect lucidity and translucence the cosmic panorama is viewed as reflected therein. Here the objective existence is transformed into the trans-objective essence.

As a logical outcome, pure determinacy as the defining character of Śākta is deduced from its cognitive nature. Hence, realization through recourse to mind and mental contemplation is deemed to be the only prerequisite.[2]

---

[1] यत्पुनरप्रतीघाति भावानां वपुः - तत्सद्विद्यामयं - ज्ञानशक्तिस्वभावम्
अतस्व तदपेक्षया तत्स्वच्छम् इति तत्र प्रतिबिम्बग्रहणसहिष्णुत्वं,
तेन पूर्वं प्रतिबिम्बात्मकम् इदं तु तद्ग्राहि, इति विशेषः । -

T.A.V.,II,p.12.

[2] उच्चाररहितं वस्तु चेतसैव विचिन्तयन् ।
यं समावेशमाप्नोति शाक्तः सोऽत्राभिधीयते ॥

M.V.T.,2.22

When it is traced or likened to Śuddha-vidyā, it is suggested that the substratum of objectivity is not different from that of subjectivity and, therefore, the resulting judgment is "All this is verily me."[1]

11. NINE FEATURES OF ŚAKTOPĀYA DESCRIBED AS PRAMEYAS

Coming to the technical ingredients of Śaktopāya we find Abhinava enumerate as many as nine topics (Prameya). They read as under :-

(i) Purification of determinacy (Vikalpa-Saṁskāra),

(ii) Principle of right logic (Sattarka),
(iii) Gain of right teacher,
(iv) Futility of the various aspect of the Yoga,
(v) The discarding of improvised worship etc.,
(vi) Rise of the cycle of consciousness,
(vii) Virility of sacred syllable,
(viii) Real reflection and meditation and,
(ix) Parity of Negation and predication or affirmation.[2]

---

1. स च सर्वमिदमहमेव - इत्यहन्तेदन्तासामानाधिकरण्यात्मशुद्धविद्योत्थाध्यवसायरूपः ।
N.T.V., Kṣemarāja, Pt. I, p. 186, on N.T., 8.18.

2. विकल्पसंस्क्रिया तर्कतत्त्वं गुरुसतत्त्वकम् ।
योगाङ्गानुपयोगित्वं कल्पितार्चाधनादरः ॥
संविच्चक्रोदयो मन्त्रवीर्यं जप्यादि वास्तवम् ।
निषेधविधितुल्यत्वं शाक्तोपायेऽत्र चर्च्यते ।
T.A. 1.289-290.

According to Jayaratha[1] all the nine tenets have been placed in a rational and logical order. Since Śākta is identified with determinate thought, purification of determinacy occupies the first place. The process is accomplished through the austere application of the principle of Right Knowledge (Sattarka) that consists in analysing the thoughts and contents thereof fit to be abandoned (Heya). Finding a good or right teacher is consequent upon the rise of pure knowledge (Śuddhavidyā) that is Sattarka. Being immediately responsible for occasioning self-enlightenment, Sattarka itself is the foremost part of the yoga rendering other aspects of Yoga imbecile and, therefore, unnecessary. As an embodiment of Suddhā Vidyā, Tarka does not leave any room for the imposed or improvised worship etc., because it temperamentally knocks out logical constructions sprouting from Māyā, the principle of empirical difference. The imposed worship is opposed to the nature of the self, i.e., pure awareness. And, as a logical upshot, when on the completion of purification of determinacy, the ultimate indeterminacy is achieved and entrenched firmly every thing is realized as nothing short of indeterminacy. The frequent use of the phrase, i.e., the rise of the cycle of Awareness (Saṁviccakra, also known as Mātṛkā-cakra, the cycle of matrices) is meant to convey the idea of return of the sense-datum to its original condition - the transcendental, though immanent, reality. There lies in the rise of Saṁvicckara the real strength of Mantra (Mantravīrya). To be reflectively aware of one's inmost essence is what coincides with the real muttering of names and other self-revealing processes etc. The ultimate awareness, therefore, warrants total absence of difference in itself and hence, cognitive affirmation or negation of the same are equal to each other in the sense that both of them are meaningless. It is the element of difference that accounts for either negation or predication, because each determination is a sort of negation and vice-versa. Attention has to be drawn to the fact that such a thesis necessarily follows close upon the Krama concept of Mukti as Sāmarasya.

---

[1] T.A.V.,I.,p.299.

In this context it may be recalled that the nature and significance of the right type of spiritual guide has already been looked into at length and a few references made about the right knowledge (Sattarka) in response to the needs of the occasion. We propose to touch upon other topics below. The observations begin with an enquiry into the first four tenets excepting the third one which has figured in the earlier deliberations.

11-A. PURGATION OF DETERMINACY (VIKALPA-SAṀSKĀRA)

Let us, now, ask a straight question, what does a Krama author mean by the oft-repeated purity of determinate consciousness, because determinate consciousness(Vikalpa), product of difference as it is, is a relational judgment banking on two relata, e.g., itself and its correlative or counter-entity (Pratiyogin)[1] ? The answer lies in Vikalpa's bilateral movement. The first with an eye upon difference is known as Māyīya or Naiśa (impure, Māyika), while the other having unity in sight is reckoned as pure.[2] Through a course of gradual purification the impure vikalpa is harnessed into the pure one. The pure ideation (vikalpa) is again two-edged., e.g., the primary and the secondary. The primary makes no demand on senses and sense-data etc., the vehicles of determinate awareness, and is absolutely occupied with the content of innermost consciousness; whereas the secondary takes advantage of sense-data etc. to begin with, though finally touching the fringe of indeterminate consciousness.[3] Both are due to integral dynamism of awareness. Śāktopāya is generally concerned with both of them, while Āṇava with the Māyic Vikalpa. In the case of the form

---

1. ..... स इयुक्तो द्वयापेक्षी विनिश्चयः । I.P.K.1.6.1.
2. मूलपरामर्शभूमिमस्पृशति, तत्स्पर्शे हि विकल्पेऽपि न बन्धरूपता ।

I.P.V.V.,III,p.380

3. यः स्वभावपरामर्श इन्द्रियार्थाद्युपायतः ॥
विनैव तन्मुखोऽन्यो वा स्वातन्त्र्याद्विकल्पनम् ।
तच्च स्वच्छस्वतन्त्रात्मरत्ननिर्भासिनि स्फुटम् ॥
भावौघे भेदसंधानात् स्वात्मनो नैशमुच्यते ।
तदेव तु समस्तार्थं निर्भरात्मैकगोचरम् ॥
शुद्धविद्यात्मकं सर्वमेवेदमहमित्यलम् ।

T.A.V.4.110-113

purification of determinate ideality takes place on its own freedom without recourse to any external agency incontrast to the latter, in whose case certain additional mechanism is pressed into service to bring about the desired result. Śākta and Āṇava are respectively the upāyas at issue.[1]

In Śāktopāya, purity of determinate ideality consists in its exclusive reference to the word 'self or 'I' which is universally present (Kevalānvayin); because, its counter-entity (pratiyogin), that is, the 'entity' called self, is an undeniable datum of every experience.[2] Hence the pure determinacy takes the form, "I am this" or 'this is me'.

---

[1] तथापि विकल्पस्य द्वयी गतिः, स हि कस्यचिदुपायान्तरनिरपेक्षतया स्वस्वातन्त्र्यादेव संस्कृतः स्यात्, कस्यचित्तु अन्यथा । तत्र पूर्वः प्रकारः शाक्तोपाये निरूपितः, इतरः पुनराणवोपाये निरूपयिष्यते ।

T.A.V., III, p.311.

[2] Vikalpa means a clear cut distinction of an object, in question, from other categories of experience (अन्यवस्तुव्यवच्छेदप्राणो विकल्पो Bhās., I, p.327). Determinacy, therefore, consists in contradistinction which easily goes with the ordinary experiences. But in I-expereince, which includes the entire universe of our discourse by virtue of its being the 'being' per se (Prakāśa), there is nothing conceivable that can be excluded or contra-distinguished from the 'I' experience or self-recognition; because it is a knowledge of the totality as such. It has, therefore, been suggested that pure determinacy is a sort of Vimarśa itself and not the Vikalpa in its literal sense. Vide, I.P.K. 1.6.2. Also see प्रत्यभिज्ञा का स्वरूप D.T.XI-1, pp.47-48.

If one were experientially convinced that the entire creation is a cosmic ideation stemming from "one's" ("my") freedom, emancipation would follow within one's life-time, even when the determinate ideality has not absolutely and finally vanished.[1] Be it noted that Śākta-upāya is marked by the remaineder of pure determinacy in a glaring contrast to Śāmbhava which revels in the vanishing of even that ideal residue.

Thus, the basic ideal of entire Śaiva monistic thinking, i.e., recognition, is literally possible only in terms of Śaktopāya which undertakes to identify the logically constructed objectivity with one's inmost being.[2]

---

[1] सर्वो ममायं विभव इत्येवं परिजानतः ।
विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता ।
I.P.K.4.1.12; also see, I.P.V.V.,II.,p.394.

[2] Śivopādhyāya (V.Bh.V.,pp.95-96) the celebrated commentator on Vijñāna Bhairava, emphatically asserts that the phenomenon of recognition essentially belongs to the level of Śaktopāya. For the sake of consistency and logicality he supplants 'सर्वो ममायं विभव इत्येवं परिजानतः' (see.Supra,Fn.1) with सोऽहं ममायं विभव इति प्रत्यभिजानतः and concludes that both the forms of recognitive judgment -- 'I am that' (सोऽहं) and "the world is manifestation of my glory" (जगच्च इदं मदीयः स्फारः) are the forms of Śākta cognition. Esoterically this is termed as Vyāpti (pervasion.cf.T.A.5.71) and elicits the following comments from Jayaratha: व्याप्तौ इति सार्वात्म्यप्रतिपत्या सर्वदीपकारिणि विकाससमाधौ इत्यर्थः । (T.A.V.,III.,p.379; also cp.V.Bh.109-110). Maheśvarānanda identifies this state with the Tarka or Sattarka, vide M.M.P.,p.26. It should, now, be obvious why Śaktopāya is frequently depicted as Pratyabhijnopāya. 'I am that' is conspicuous by its absence in Śāmbhava which is (contd...)

Taking a cue from the Mālinī-vijayottara-tantra,[1] Abhinavagupta enlarges upon the exclusive instrumentality of mind or individual consciousness in Śāktopāya. Cetas (mind) is the technical name for that. It differs from Āṇava-Upāya in that the latter employs senses, manas, prāṇa (vital airs) etc. Some scholars have wrongly interpreted Cetas as Manas,[2] because it is nearer to its western counterpart, i.e., mind, and as a composite expression stands for a complex of the trinity of internal organs, namely, intellect, mind and ego (धीमनोऽहंकृतिरूपम् अन्तःकरणम्) in their manifested form.[3] The expression of the authorship of pentadic functionalism of the Godhead, through its aspects such as volition etc., finds a close analogue in the mundane individual's ideation through the three internal senses.[4]

(contd...(2).... one with immediate awareness or I-consciousness which, though an outcome of recognition is not recognitive in form. Also see I.P.V.V.,III,p.380.

1. Cf.M.V.T. 2.22
2. Cf.P.Hr., Introduction, p.18.
3. Cf.T.A.1.214-15.
4. यथा खलु पतिरिच्छाद्याभिः शक्तिभिर्विश्वं निर्मिमीते तथैव विकल्पाद्यपि बुद्ध्यान्तःकरणत्रयेण पशुरित्याशयः, विकल्पादौ हि प्रायः क्षेत्रज्ञस्यैव स्वातन्त्र्यम्, तन्निर्माणं च तत्त्रयाधीनमेव ।

T.A.V.,I, p.237.

It is probably the logic behind the much advocated reflection over and consequent realization of the fivefold godly authorship through a firm grasp of the mechanism of sensuous operation. Thus determinacy or vikalpa is a mental construction, an ideation, and hence depends on internal organs. Thus in the self, the ego superposes a sense of doer-ship, mind a formal determination of desired objects and intellect a judgment by contradistinguishing that object from the rest. The complex of tripple action results in ideation. This ideation, through aggressive and constant practice and a series of consecutively purer phases, reaches its ultimacy in indeterminacy.[1] The ideational judgment which is subjected to rigorous purification finds at large two formal expressions, e.g., 'I am everywhere' and 'all is within me'.[2]

Due to determinate character of Śāktopāya and empiricity or limitation of the universal subject the powers of action and cognition suffer attrition in their scope and intensity; and require, therefore, constant

---

1. शाक्तोऽथ भण्यते चेतोधीमनोऽहंकृति स्फुटम् ।
   सविकल्पतया माया-मयमिच्छादि वस्तुतः ॥
   अभिमानेन संकल्पाध्यवसायक्रमेण यः ।
   शाक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः ॥

   T.A.I.214-215.

2. अहमेव सर्वत्र स्थितः, सर्वं च मय्येवस्थितम् ।

   T.A.V,I,p.238.

effort and perservance on the part of the individual, so that the achievement of immediacy may not remain a remote dream for determinate ideality.[1] It is in this sense that the Śākta is said to represent the intermediate instrumentality. It is an instrument to the final approach. In consequence thereof, accompanied and supplemented by Āṇava it leads to Śāmbhava. Solely on this account determinate ideality perserves in purifying itself; because, during the course of determinate mentals the self-realization is always gradual and requires a few preliminary steps to go through, whereas in the state of indeterminacy it is spontaneous and impromptu.[2] The technical implication of the successive progression of purification is that Śāktopāya is wedded to the idea of Kram-Mukti while Śāmbhava to that of Akrama-Mukti.[3] To borrow a phrase from Yogarāja, the former is

---

1. स्वं वैकल्पिकी भूमिः शाक्ते कर्तृत्ववेदने ।
   यस्यां स्फुटे परं त्वस्यां संकोचः पूर्णनीतितः ।।
   तथा सङ्कोचसंभारविलापनपरस्य तु ।
   सा यथेष्टान्तराभासकारिणी शक्तिरुज्जवला ।।

   T.A.1.217-18.

2. इत्थंभावे च शाक्ताख्यो वैकल्पिकपथक्रमः ।
   इह तूक्तो यतस्तस्माद् प्रतियोग्यविकल्पकम् ।। T.A. 1.210

   इह इति शाम्भवावसरे ... . । T.A.V.,I,p.234.

3. सर्वोत्तीर्णं रूपं सोपानपदक्रमेण संश्रयतः ।
   परतत्त्वरूढिलाभे पर्यन्ते शिवमयीभावः ।।

   P.S.97.

Krama-Yukti or Krama-Mukti-Yukti (a technique of progressive liberation).[1]

11-A(I) BUDDHIST IMPACT AND THE PROCESS OF VIKALPA-SAMSKĀRA

By resorting to a fresh interpretation of the law of contradiction on the line of the Buddhists[2], Vikalpa or determinate ideality is generally taken to be judgmental (adhyavasāyātmaka) in nature in the system.[3] In each judgment two stages are unexceptedly implicit, viz., "It is not that, rather it is this". This is the latter part, which is always explicit, is arrived at after negating, excluding or contradicting the first part. In other words the counter-entity, which in this case is the other categories of experience than the one at issue, is excluded

---

1. इति एषा क्रमयुक्ति: कथिता ।
   एवमपि क्रमयोगमभ्यस्यतो योगिन: । P.S.V.,p.188.
   The same has been styled as 'Krama-Mukti-Yukti' in P.S.V.(MS), folio 31-a.

2. The Buddhist theory of Apohana (and consequently that of Vikalpa) has excited many an interpretation from its modern students. Apohana as ~~क्रममुक्तियुक्ति~~ विकल्प or अन्य[illegible] should rather be literally rendered as the Law of Negation. But, here, Scherbatsky (cf.Buddhist Logic,Vol.I,pp. 400-439) is our model, who regards Buddhist viewpoint as an original and fresh approach, in addition to its European parallels, to the problem of contradiction and hence interprets it in terms of the law of contradiction. He has been emulated here so far as the choice of the phrase **is** concerned.

3. विकल्पो नाम चिन्मात्रस्वभावो यद्यपि स्थित: ।
   तथापि निश्चयात्मासावणो: स्वातन्त्र्ययोजक: ।।
   T.A.5.5.

from the domain of that particular category. Knowledge of or judgment about such a category is Vikalpa.[4] The determinate activity preclusively belongs to the empirical subject. Of course, we are always presented with one side of the sensum (e.g., Jar), its contradictory (non-Jar) always being absent; yet mechanism of human thinking is such, that it would immediately conjure up its opposite and would negate the same in order to ascertain and determine the nature of the presented datum. It is the precise implication of the law of contradiction which in fact is interpreted as Law of Contradistinction (tadbhinnabhinnatva). Unless the two do not contradict each other and thereby delimit their mutual operation, the world as divided into the subjective and objective, or noumenon and phenomenon, cannot be accounted for in terms of the Krama metaphysics.[2] This is the phenomenon of Apohana or 'Kalana as Saṁkhyāna', as will be seen at the proper moment.[2]

---

1. विविधा कल्पना विविधत्वेन च शंकितस्य कल्पो अन्यव्यवच्छेदनं विकल्पः विविधत्वं च वह्नौ अनग्निसंभावनासमारोपनिरासे सति भवत् इयं वह्न्यवच्छिन्नरूपं समापादयति, तेन विकल्पेऽवश्यं तच्च निश्चेतव्यं अतश्च अपोहितव्यं भवति । Bhās.(V),I,p.304.

   निषेधनलक्षणोऽपोहनव्यापारः इति तदनुप्राणितता विकल्परूपता । Ibid,p.306.

२. अत एव द्वैतव्यापारो विकल्पः इत्युक्तम् तथाहि घटावभासे अनवभातमपि घटविपर्ययं व्यवहारोपयोग्यतया स्वस्वातन्त्र्यादेव प्रमाता प्रतिपद्यते, अन्यथा हि मायापदे, परस्परपरिहारप्रतीतिं विना ग्राह्यग्राहकभावात्मा व्यवहार एव न सिध्येत् । T.A.V,III,p.312.

3. Cf. Chap.2, Sec.4-A.

Thus the Law of Contradiction or Apohana thrives on the primary category of difference with reference to the world of difference. Metaphysical unity cannot, therefore, be achieved unless the element of difference is eliminated. Purification of vikalpa means the progressive elimination of the element of difference tagged on to it, and purity of Vikalpa, consequently, consists in total elimination of the dualistic sense. It is accomplished exactly on the lines a determinate idea or judgment is formulated. The self is basically contradictory to the not-self. Hence, in our spiritual judgment, the key-point of Śākta paraphernalia, e.g., 'This is not the not-self, but the self', the former (not-self) is rejected and denied while the latter (self) is affirmed and realized. But the process of rejection and realization is not so simple as it would seem to be on the face of it. It requires a thorough and long progressive sublimation involving a hierarchy of stages and steps. In this sense it differs from the simple process of Apohana which includes only two steps. In other words, by denying the not-self (this) as not-self the element of difference is rejected; and, by constantly

---

1. तथैव आत्मैवेदं सर्वम् इत्येवमात्मनो विकल्पस्य आत्मानात्माख्यांशद्वयादोपित्वेऽपि प्रतियोगिनिषेधपूर्वको योऽयं पौनःपुन्येन अंशरूपो निश्चयः तस्य यत्र क्रमेण चर्वनं - यथायथं स्फुटताभावित्वादिना संस्करणं, ततो यद विकल्प्यमानम् आत्मस्वरूपपरामर्शम् इत्थमेव इदम् इत्येवं प्रतीतिमभिन्नां साक्षात्कारात्मकतामभ्येति ।

T.A.V.,I,p.187; also see p.233

reaffirming the unity of the self ('This' is in fact a self-manifestation) with the self (the Absolute), one comes to know oneself in his true identity. It is why indeterminacy is said to be nothing but the immediate realization of the unity of Vikalpa with the self. This also explicates why a Vikalpa is adhered to for attaining the indeterminate the Ultimate, and justifies its accent on the admission of a purifying procession of Vikalpas. As to Vikalpa-purification the Śākta agrees with the Āṇava, but the major difference that divides them is that the Śākta proceeds unassisted with determinate intellect.[1]

In order that determinate consciousness may return to its original nature as pure indterminacy, the vikalpa, as already suggested, is subjected to purification. The vikalpa at issue is 'I' (aham), which on empirical plane is confused with the psychophysical complex, i.e., not-self. Through constant and processive purification the wrong emphasis is weeded out and confusion removed. The process of purification, that ranges from the point of obscurity (Asphuṭatva) to the pinnacle of patency (Sphuṭatamatva), consists mainly in bringing about a qualitative change

---

[1] ननु वैकल्पिकी किं धीराणवे नास्ति तत्र सा ।
अन्योपायात्र तूच्चाररहितत्वं न्यक्रपयव ।

T.A., 1.219.

Thus the Law of Contradiction or Apohana thrives on the primary category of difference with reference to the world of difference. Metaphysical unity cannot, therefore, be achieved unless the element of difference is eliminated. Purification of vikalpa means the progressive elimination of the element of difference tagged on to it, and purity of Vikalpa, consequently, consists in total elimination of the dualistic sense. It is accomplished exactly on the lines a determinate idea or judgment is formulated. The self is basically contradictory to the not-self. Hence, in our spiritual judgment, the key-point of Śākta paraphernalia, e.g., 'This is not the not-self, but the self', the former (not-self) is rejected and denied while the latter (self) is affirmed and realized. But the process of rejection and realization is not so simple as it would seem to be on the face of it. It requires a thorough and long progressive sublimation involving a hierarchy of stages and steps. In this sense it differs from the simple process of Apohana which includes only two steps. In other words, by denying the not-self (this) as not-self the element of difference is rejected; and, by constantly

---

1. तथैव आत्मैवेदं सर्वम् इत्येवमात्मनो विकल्पस्य आत्मानात्माख्यांशङ्कया-
दोषित्वेऽपि प्रतियोगिनिषेधपूर्वको योऽयं पौनःपुन्येन अंशरूपो निश्चयः
तस्य यत् क्रमेण चर्वणं - यथार्थं स्फुटताभावित्वादिना संस्करणं, ततो
यद् विकल्प्यमानम् आत्मस्वरूपपरामर्शम् इत्थमेव इदम् इत्येवं प्रतीतिम-
भिन्नां साक्षात्कारात्मकतामभ्येति ।

T.A.V.,I,p.187; also see p.233

reaffirming the unity of the self ('This' is in fact a self-manifestation) with the self (the Absolute), one comes to know onself in his true identity. It is why indeterminacy is said to be nothing but the immediate realization of the unity of Vikalpa with the self. This also explicates why a Vikalpa is adhered to for attaining the indeterminate the Ultimate, and justifies its accent on the admission of a purifying procession of Vikalpas. As to Vikalpa-purification the Śākta agrees with the Āṇava, but the major difference that divides them is that the Śākta proceeds unassisted with determinate intellect.[1]

In order that determinate consciousness may return to its original nature as pure indterminacy, the vikalpa, as already suggested, is subjected to purification. The vikalpa at issue is 'I' (aham), which on empirical plane is confused with the psychophysical complex, i.e., not-self. Through constant and processive purification the wrong emphasis is weeded out and confusion removed. The process of purification, that ranges from the point of obscurity (Asphuṭatva) to the prinnacle of patency (Sphuṭatamatva), consists mainly in bringing about a qualitative change

---

1. ननु वैकल्पिकी किं धीरणावे नास्ति तत्र सा ।
अन्योपायात्र तूच्चाररहितत्वं न्यरूपयद ।
T.A.,1.219.

(Guṇāntarādhāna) in the attitude gradually. This qualitative change is not in the opposite direction and simply consists in spiritually improving the quality of each preceding determinate stage into each subsequent one. The spiritual improvement of the quality means that it accentuates the emphasis on the indwelling character of that ideality not as divorced from the reality but as part and parcel of that reality.[1] Since purification is a progressive affair, the gradual transition from one stage to another must involve gaps. But these gaps are not allowed to be disturbed by adventitious factors; for, the transition is so quick and mechanism of progression is so geared up to that effect, that the extraneous elements generally fail to get a breathing space and hence there is little chance for their intrusion.[2]

Constant reflection upon and a growing awareness of the true nature of the self is the only means that is resorted to. The influence of the Buddhist doctrine of momentariness is a point, a student of the Krama system would do well to mark. Both of them regard vikalpa or mental construction as cognitive and instantaneous (Kṣaṇika) in nature. There is a fundamental difference between the two: while the Krama admits a continuant only and occurrents enjoy a derived existence being deduced from the former, the Buddhism admits the occurrents alone upholding the continuant to be a myth and a logical construction. We, however, do not propose to press the point further, as the suggested difference is beside the mark presently. Irrespective of other differences, both of them hold in common that all knowledge is instantaneous and determinate consciousness being a form of knowledge is also momentary.[1] This brings in another postulate of the two that reality is kinetic, of course with different implications. This brings forth a bit of determinacy, a determinate moment of cognition, in succession to other determinate instants. During the course of this procession, the purified Vikalpa leads to another self-similar purified vikalpa, on the analogy of a cognitive moment giving rise to another similar moment. And the process goes on till complete purification is effected.[2] Apart from the Buddhist impact, the Śaiva notion of causation, that an effect keeps always in line with its cause, has also helped him hold such a view.[1] Owing to the casual tendency to produce the similar, the emergence of dissimilar is generally ruled out. Consequent upon the growing superiority in quality and excellence in perseverance, the purificatory process involves in all the following six stages a vikalpa is required to pass through :-

---

[1] संस्कारमिति पौन: पुन्येन श्रुतचिन्तादिवशाद अस्फुटत्वादिक्रमेण स्फुटतमत्वाधापर्यन्तं गुणान्तराधानं , येन निर्विकल्पस्वरूपानुप्रवेशो भवेद।

T.A.V.,III,p.2

[2] अंजसेति शीघ्रम अन्यथा हि विरुद्धविकल्पांतरोत्पादाद संस्कारस्य प्ररोहो न स्याद ।

T.A.V,III,p.2

---

[1] ननु ज्ञानस्य क्षणिकत्वे सर्वेषामविवादः, तद्विकल्पस्यापि ज्ञानरूपत्वेन क्षणिकत्वात्, उत्पादसमनन्तरमेव अन्तर्हितस्वरूपस्य कथं नाम संस्कारः प्ररोहमियात् ..... इत्याशंक्य आह ।

T.A.V., III, pp.2-3.

[2] विकल्पः संस्कृतः सूते विकल्पं स्वात्मसंस्कृतम् ।
स्वतुल्यं सोऽपि सोऽप्यन्यं सोऽप्यन्यं सदृशात्मकम् ।

T.A. 4.3.

(i) the obscure (Asphuṭa),
(ii) the tendency toward patency (Sphuṭatā-bhāvī),
(iii) the patency in process of emergence (Prasphuṭan)
(iv) the patent (Sphuṭitātmaka),
(v) the highly patent (Sphuṭatara), and
(vi) the perfectly patent (Sphuṭatama).[2]

If we penetrate deeper, the transition from 'obscurity' to 'tendency toward patency' is not absolute, instead there happens to be five intervening stages. These five stages may be enumerated as under :-

---

[1] कारणानुरूप्येणैव हि प्राय: कार्यस्योत्पादो भवेद् इति भाव: ।
एवं विकल्पान्तरेष्वपि ज्ञेयम् ।
T.A.V.,III,p.3.

[2] चतुर्ष्वेव विकल्पेषु य: संस्कार: क्रमादसौ ।
अस्फुट: स्फुटताभावी प्रस्फुटन्स्फुटितात्मक: ।
तत: स्फुटतरो यावदन्ते स्फुटतमो भवेद् ।
T.A. 4,4-5.

(i) disappearing obscurity (Bhraśyad-Sphuṭatva),
(ii) slight or a little patency (Īṣat-Sphuṭatva),
(iii) shot-up patency (Aṁkurita-Sphuṭatva),
(iv) mellowed or matured tendency toward patency (Āsūtrita-Sphuṭa-taratva), and
(v) perfectly evident tendency toward patency (Udgacchad-sphuṭatamatva).[1]

These intervening stages are ex hypothesi common to all transitional stages. Of all the primary six stages the perfectly patent ideality (vikalpa) is as good as indeterminate ideality itself. Because it leaves no room for further purification and absolutely curbs the rise of opposing mentals. Hence, pure determinacy is identified with pure knowledge (Śuddha-vidyā) and is obviously en route to immediate awareness, the climax of Śāmbhava approach.[2]

---

1. तथाहि अस्फुटस्फुटताभाविनोरन्तराले भ्रश्यदस्फुटत्वः, स्वमीषत्स्फुटत्वः अङ्कुरितस्फुटितत्वः, आसूत्रितस्फुटिततरत्वः उद्गच्छत्स्फुटतमत्वश्चेति ।

T.A.V., III, pp.5-6.

2. ततः स्फुटतमोदारताद्रूप्यपरिबृंहिता ।
संविदभ्येति विमलामविकल्पस्वरूपताम् ।
अतश्च भैरवीयं यत् तेजः संवित्स्वभावकम् ।
भूयो भूयो विमृशतां जायते तत्स्फुटात्मता ।

T.A.4,6-7.

It is to be regretted that the Krama authors have not gone beyond that presented above to explicate their exact notion of each stage in course of vikalpa-(contd....)

11-A (II) BHARTṚHARI AS THE ORIGINAL AUTHOR OF THE BASIC IDEA : HIS ŚABDA-SAṀSKĀRA AND ŚABDAPŪRVAYOGA VIS-Á-VIS VIKALPA-SAṀSKĀRA

We find an analogous scheme worked out in Bhartṛhari's system. In a sense his concept of Śabda-Saṁskāra (purification of the word) as the underlying process of Śabdapūrvayoga anticipates the Krama thesis of Vikalpa-Saṁskāra (purification of mental constructions). It may be surmised that the twin theses, viz., the Buddhist doctrine of Momentaniness or instantaneous being (Kṣaṇikavāda) and the Grammarians' idea of verbal purification[1].(Śabda-saṁskāra) served as the inspiration for divining such a course in the Krama system. The first debt has been acknowledged by the Krama authors as seen above and regarding the second they are reticent. But keeping in view the vast familiarity the Krama authors display with Bhartṛhari's system and the massive influence exercised over the former by the latter, the enquirer **is** convinced that even here Bhartṛhari has taken the lead.

(contd....(2) ....) purification. Needless to say that vikalpa-purification is achieved through a recourse to sattarka and an inevitable element of Śaktipāta. But, the fact remains that these stages, as such, have not been expatiated upon.

[1] This equivalent is given for want of a better word.

According to Bhartṛhari, the phenomenon of Krama (succession) takes its root when the One becomes many, the One projects Oneself into many. This process of self-enlargement is bound to be sequential. Whether, therefore, we begin the journey of self-discovery from the world of things or of words we reach our final destiny - the principle of unity, the Word.

How, after all, to realize back the Real self ? Vaiyākaraṇas prescribe a kind of meditation, technically called Śabdapūrvayoga, through which we ascend from lower levels of consciousness to the higher and still higher levels thereof until we reach the final one, the Śabda. It has been, therefore, laid down in unambiguous language that, the purification of the word is the means to the attainment of the supreme self. He who knows the essence of its(word's) activity attains the immortal Brahman.[1] Here in this process the gradualness is implied but not emphasized, whereas, in the Krama system sequential character of the spiritual voyage is emphasized. Of course, there too the succession does not interfere with the ultimate character of Reality, except that it is related to the mode or procedure of the salvation and the kernel of our mundane existence. Thus the

---

1. तस्माद्यः शब्दसंस्कारः सा सिद्धिः परमात्मनः ।
तस्य प्रवृत्तितत्त्वज्ञस्तद्ब्रह्मामृतमश्नुते ।

Vāk., 1.131.

two systems disagree in their respective emphases and not fundamentals. Below in footnotes some of the passages, which deal with the concept of Vāgyoga or Śabdapūrvayoga are quoted from the Vākyapadīya.[1] All of them contain a reference to the attainment of union with the bare, intrinsic, inherent and trans-sequential word, the Paśyantī, Pratibhā or Parāprakṛti. In addition, they all are prone to recognize stages in the process. In his commentary on 1.14, Vṛṣabha actually says : स्तस्य स्व ब्रह्माप्तेः क्रमम इदानीमाह . The elimination of sequence (Krama-Saṁhāra) is a prerequisite of realization of the self as one with the ultimate reality. Śabdapūrva-yoga marks out the whole process, through which the perception of diversity and sequence in any form is removed and the mind is concentrated on one unified object necessarily leading to the attainment of unity with it.

---

[1] (a) यत्र वाचो निमित्तानि चिह्नानीवाक्षरस्मृतेः ।
शब्दपूर्वेण योगेन भासन्ते प्रतिबिम्बवद् । Vāk., 1.20.

(b) शब्दपूर्वं हि शब्दस्वरूपस्याभेदतत्त्वज्ञः क्रमसंहारेण योगं लभते ।
(Vṛtti. on Vāk.1.14)

(c) सो व्यति (व?) कीर्णां वागवस्थामधिगम्यं वाग्विकाराणां प्रकृतिं प्रतिभामनुपरैति । तस्माच्च सत्तानुगुण्यमात्राद प्रतिभाख्याद शब्दपूर्वयोगभावनाभ्यासाद्दोपाद प्रत्यस्तमितसर्वविकारोल्लेखमात्रां परां प्रकृतिं प्रतिपद्यते । Vṛtti on Vāk.1.14

(d) तदभ्यासाच्च शब्दपूर्वकं योगमधिगम्य प्रतिभां तत्वप्रभवां भावविकार-प्रकृतिं सत्तां साध्यसाधनशक्तियुक्तां सम्यगवबुध्य नियता क्षेम-प्राप्तिरिति । Vṛtti on Vāk. 1.131.

(e) परं तु पश्यन्तीरूपमनपभ्रंशमसंकीर्णं लोकव्यवहारातीतम् ।
तस्या एव वाचो व्याकरणेन साधुत्वज्ञानलभ्येन वा शब्दपूर्वेण योगेनाधिगम्यते इत्येकेषामागमः । Vṛtti on Vāk.1.142.

These quotations are taken from Prof. K.A.S. Iyer's paper entitled "Bhartṛhari on Vyākaraṇa: As a means of attaining Mokṣa" (The Adyar Library Bulletin, the number and year not given, reprint supplied by the author.) The present study is in general indebted to the said paper. Also see B.S.S.,I,pp.383-84.

There are probably two stages in the process. The realization of the pure form of speech leads the aspirant to the attainment of pratibhā or Paśyantī-- the inchoate primal source of all subsequent differentiation. And then, the aspirant goes from Pratibhā or Prakṛti to Parā Prakṛti, the Absolute. But whether it be Pratibhā, Prakṛti or Parā Prakṛti, it is only through Śabdapūrvayoga, and not mere knowledge or the use of correct verbal forms, that we can attain it.[1] Śabdapūrvayoga is the must.

---

[1] व्यवस्थितसाधुभावेन हि रूपेण संस्क्रियमाणे शब्दतत्त्वेऽपभ्रंशोपघातापगमादाविर्भूते धर्मविशेषो नियतोऽभ्युदयः ।

Vṛtti on Vāk.1.131.

From all the above references and extracts flows the obvious conclusion that Śabdapūrvayoga or Vāgyoga is a kind of meditation aimed at elevating the level of consciousness to its apex., i.e., Śabda. Total want of diversity and succession of any brand is the most salient trait of this Yoga. We can justifiably compare the notion with that of Sattarka in the Krama system which, too, is characterized by aseity, that is, the absolute absence of even the barest outline of differentiation. This point has been emphasized, in particular, in the Vṛtti on the Vākya-padīya. 1.131, by quoting three verses from some earlier source.[1] It points out the four steps underlining the process of Śabdapūrvayoga, namely, the first, rising above the level of Prāṇa; the second, taking the word to the mental plane; the third, cutting the knots of differentiation and multiplicity in the form of nescience and ego-sense, and the fourth and final, realizing the inner effulgence, i.e., the Absolute, unitary Word that

---

1. प्राणवृत्तिमतिक्रान्ते वाचस्तत्त्वे व्यवस्थित: ।
क्रमसंहारयोगेन संहृत्यात्मानमात्मनि ।
वाच: संस्कारमाधाय वाचं ज्ञाने निवेश्य च।
विभज्य बन्धनान्यस्या: कृत्वा तां छिन्नबन्धनाम् ।।
ज्योतिरान्तरमासाद्य छिन्नग्रन्थिपरिग्रह: ।
परेण ज्योतिषैकत्वं छित्वा ग्रन्थीन् प्रपद्यते ।।

is the Inmost being.[1]

11-B. PRINCIPLE OF RIGHT LOGIC (SATTARKA)

The much exalted purification of logical construction is accomplished through the instrumentality of Right Logic(Sattarka) which like Sāṁkhya's Viveka consists in

---

[1] An analogous scheme has been chalked out by Jainas in their doctrine of Guṇasthāna which contains fourteen stages of spiritual emancipation and constitutes the process of self-revelation. But this enquiry, however, is not immediately concerned with the same; because in the first place, the Krama theory of Śāktopaya or Vikalpa-Saṁskāra does not betray any sign of indebtedness to the Jaina doctorine, and nor in the second place, does it bear close resemblance in details. The only reason behind attending to it, here, is to point out that there are other systems which believe in gradual awakening, and propound a graded cognitive approach. This may, however, would suffice to know that the journey from Antarātman to Paramātman is traversed through the medium of moral and intellectual preparation which purges everything obstructing the emergence of perennial and potential divinity. "The fourteen stages of spiritual evolution, technically known as Guṇasthānas, may be subsumed under the following heads :-

(1) Dark period of the self prior to its awakening -		मिथ्यात्वगुणस्थान
(2) Awakening of the self -		अविरतसम्यग्दृष्टि गुणस्थान
Fall from awakening-	(a)	सासादन गुणस्थान
	(b)	मिश्र गुणस्थान
(3) Purgation -	(a)	विरताविरत गुणस्थान
	(b)	प्रमत्तविरत गुणस्थान
(4) Illumination -	(a)	अप्रमत्तविरत गुणस्थान
	(b)	अपूर्वकरण गुणस्थान
	(c)	अनिवृत्तिकरण गुणस्थान
	(d)	सूक्ष्मसाम्पराय गुणस्थान

(contd....)

isolating the useful from what is useless and is, therefore, to be rejected. It is Sattarka that pronounces supremacy of self-revelation in the face of the not-self enveloping our total personality; and, therefore, by eliminating the element of entanglement it eliminates the interplay of difference. The essence of Right Logic lies in reflective

---

(e) उपशान्तकषाय गुणस्थान

(f) क्षीणकषाय गुणस्थान

(5) Dark period post-illumination -- Fall to the first or the fourth Guṇasthāna.

(6) Unitive life -- (a) सयोगकेवली गुणस्थान

(b) अयोगकेवली गुणस्थान

Vide, "Fundamentals of Jaina Mysticism", Kamal Chand Sogani, Summaries of Papers, 22nd International Conference of Orientalists, New Delhi, 1961, Pt.I, pp.241-42. Also see, Studies in Jaina Philosophy, N.Tatia, Banaras, 1951, pp. 268-80. Once the soul comes into this evolutionary line, it has, as the earlier Buddhists would say, entered into the stream (srota) and is destined for final realization.

It may also be noted, there is also a state beyond these stages known as Siddha State. This state of self is the termination of mystic's journey. This is the unitive life par excellence. The whole episode from the early stages of the GuṇasthānaKrama to the Siddhi reminds "one of the mysteries", in the words of M.M.G.N.Kaviraj (vide Foreword, Studies in Jain Philosophy, P.XXII), 'involved (i) in the awakening of Kundalini or in the act of conversion which transforms a mundane into a supra-mundane citta moving inwards to Nirvāṇa or (ii) in the anugraha Śakti which not only purges but also divinizes the soul. The process is analogous, from one point of view, to the process of first reclaiming of a Pṛthagjana into an Arya already in the stream, through gradual eradication of all the fetters that bind him down to the wheel of life, to a state of moral and spiritual freedom. From another point of view, it is comparable to

(contd......)

awareness of one's unity with the transcendental self.[1] Sattarka excels ratiocinative knowledge and marks the apex of yogic intuition.

Sattarka as an emblem of spiritual logic probably enjoyed an independent status in Kashmir Śaiva monism at large,[2] but was later included among the key tenets of the Krama system in particular owing to its immediate conduciveness to removing an uncanny sense of distance between the truth and the aspiring self. This factor has largely contributed to universal acclaim it has won as the spiritual highway from other systems ~~ebx~~ such as Tripurā etc.[3]

(contd...(1) ....) the process which generates a bodhichitta and leads it up from stage to stage till it realizes itself as a full grown Buddha."

1. वितर्कः प्रोक्तसन्धानध्वस्तबंधस्य योगिनः ।
विश्वात्मा शिव स्वाहमस्मीतिविचिन्तनम् ।।

S.S.V.(V) 1.85

2. इति यज्ज्ञेयसतत्त्वं दर्श्यते तच्छिवाज्ञयां ।
मया स्वसंवित्सत्तर्कपतिशास्त्रत्रिकक्रमात् ।।

T.A. 1.106; Jayaratha interprets : स्वसंवित् स्वानुभवः । सत्तर्कः युक्तिः । पतिशास्त्रं भेदप्रधानं शैवम् । त्रिकं परादिशक्तित्रयाभिधायकं शास्त्रम् । क्रमः चतुष्टयार्थः ।

T.A.V.,I,p.150

3. श्रतः पौरुषमाश्रित्यश्रद्धासत्तर्कपोषितम् ।
श्रेयसां यन्मुख्यतमं साधनं तद् समाश्रयेत् ।।

T.R.(J.KH)7.17.

The indeterminate self-ideality becomes determinate due to its association with objectivity as its content. In order that the touch with objectivity may finally and absolutely be eliminated so that the possibility of its recurrence is reduced to Zero, Sattarka is brought in. It strikes at the very root of multiplicity rendering it (multiplicity) barren for all time to come.[1] It is a product of an intellect surcharged with Śuddhā vidyā and, in consequence thereof, it is self-recognitive in appearance.[2] Following up our analysis of the self from the not-self we arrive at a point where it is no longer necessary to pursue our analytic effort. This is called the climax of spiritual endeavour and is technically designated as Bhāvanā[3] -- a state of absolute assurance and feeling of self-existence --, whereby the hidden truth (asphuṭa) is brought to the focus of consciousness (sphuṭatama). The delivery of truth is also accompanied by an achievement of mastery over one's atmosphere and surroundings, so that everything one desires is at hand, then and there. The phrase 'Sarvakāmadugham' brings out the harmony of Bhukti and Mukti.

---

1. दुर्भेदपादपस्यास्य मूलं कृन्तन्ति कोविदाः ।
   धारारूढेन सत्तर्ककुठारेणेति निश्चयः ॥ T.A. 4.14
2. शुद्धविद्यांशस्पर्शपवित्रितया बुद्धेरुदीयमानः स्वात्मप्रत्यभिज्ञापनपररूपः ।
   T.A.V,III,p.12
3. तामेव भावनामाहुः सर्वकामदुघां बुधाः । T.A. 4.14; cp., M.V.T.17.20

The logic (Tarka) is of two types :-

(i) one that is simply dialectical and polemical (Jalpaprāyaḥ), and

(ii) the other which is given to the discovery of truth (Vastu-nirṇaya-phalaḥ).[1]

In the former, truth is rendered secondary to polemical interests, while in the latter an enquiry into the nature of truth prevails over all others, even at the cost of so-called other things that do not fit in the strictly spiritual framework. The Krama makes a bold bid in bracketing all alien systems with the polemics, and claims its concept of Sattarka to be the only beacon light in the field of true logic.[2] Sattarka, apart from purifying the Vikalpas, helps one, in addition, find out a right type of spiritual discipline and guide. With respect to both of its functions it is recognized to be on a par with the Divine Grace and is homologous with Śuddhavidyā.[3] Divine Grace is an aspect of the absolutic dynamism and hence Sattarka, by dint of its

---

1. Cf., T.A.V.,III, p.19; also cp.
शुष्कतर्कैकसंक्लृप्तं शास्त्रं तदत्याज्यमेव हि । T.R.(J.Kh) 7.38

2. तत्र आस्माकः सत्तर्को , दर्शनान्तरीयस्त्वसत्तर्कः, इति विभागः ।
T.A.V.,III,p.20

3. सोऽपि सत्तर्कयोगेन नीयते सद्गुरुं प्रति ।
सत्तर्कः शुद्धविद्यैव सा चेच्छा परमेशितुः ।
T.A. 4.34.

being an aspect or the power of the absolute, too, comes to be the same. And, thus, it is divine will and not caprice that leads one to the correct guide.[1] In esoteric parlance, the Krama teacher is presided over and guided by Jyeṣṭhā Śakti whereas others by Vāmā.[2]

On the authority of the Kiraṇāgama the rise of Sattarka may be attributed to one of the two factors -- (i) it may be spontaneous and instinctive owing to the descent of the absolutic grace, orelse (ii) it may hinge upon the external source that includes both the preceptor as well as the scriptural discipline. Of these, the preceding is more primary than the following which serves as an instrument to its precursor.[3] Technically, the spontaneous Sattarka is also named Yaugika. It is innate in the Sāṁsiddhika. A Sāṁsiddhika teacher rules out the requirements of initiation or conscretion etc. and, hence, the quality

---

1. .... स यियासुः शिवेच्छया ।
   भुक्तिमुक्तिप्रसिद्ध्यर्थं नीयते सद्गुरुं प्रति ॥
   Ibid. 35
2. स्वं वामाख्यया मायाशक्त्या अधिष्ठता दर्शनान्तरीया गुर्वाधाः,
   ज्येष्ठाशक्त्या पुनरास्माकाः ।
   T.A.V.,III,p.41.
   Also see, p.44, where Jyeṣṭhā's favour is depicted as most salubrious to emancipation.
3. किरणायां यदप्युक्तं गुरुतः शास्त्रतः स्वतः ॥
   तत्रोत्तरोत्तरं मुख्यं पूर्वपूर्वं उपायकः ।
   T.A. 4.41-42.

of his knowledge eludes comparison.[1] Now an all-encompassing vision dawns on him, a flash of self-intuitive introspection brings home the truth. This finds its nearest parallel in Yoga's Prātibha Jñāna, and on the same lines it, too, has been styled as Prātibha Jñāna.[2] One, who has realized this level, is constantly accompanied by a sense of self-realitation even during the breakaway condition (Vyutthāna) of Samādhi. But the other type of Sattarka, being inspired by extraneous sources, is marked by a spiritual progression which accounts for the heirarchy of teachers. But in each case Sattarka has set for itself the task of driving home the spiritual significance of the pure and similarly the futility of the impure. The same is characterised as Madhya-Daśā-Viśrānti-Saṁskāra in mystical terminology.[3]

---

[1] Cp. उत्तमानां तु विज्ञानं गुरुशास्त्रानपेक्षणम् । T.R.(J.Kh); and शिष्यप्रज्ञैव बोधस्य कारणं गुरुवाक्यतः । Yoga-Vāsiṣṭha, Nirvāṇa-Prakaraṇa, 1.128-163; Both the statements are taken from B.S.S.,I,p.255.

[2] इत्थं प्रातिभविज्ञानं किं किं कस्य न साधयेत् ।
यत्प्रातिभाद्वा सर्वं चेत्यूचे शेषमहामुनिः । T.A.13.146

cp., प्रातिभाद्वा सर्वम् Y.S.3.32. Vyāsa comments, तद्विवेकजस्य ज्ञानस्य पूर्वरूपकम् .... सर्वमेव जानाति योगी प्रातिभस्य ज्ञानस्योत्पत्ताविति ।
Also see, तारकमिति स्वप्रतिभोत्थमनौपदेशिकमित्यर्थः ।

Y.S.B.3.53.

[3] V.Bh.V., p.51.

11-B(I) SATTARKA AS THE SUPREME ASPECT OF THE SADANGA YOGA

Śāktopāya and for that matter the Krama system, in this context, makes certain daring contributions in not only declaring the supremacy of Sattarka over all the limbs of the yoga,[1] but also in confinding that this yoga has six articles[2] in the face of eight articles thereof in the traditional faith.[3] As a supreme article of yoga, Sattarka has come to be known as Ūha,[4] bringing out its semantic significance in revealing the truth immediately, following discrimination between the spiritually valuable and the so superfluous. It should be evident from a comparative perusal that the Krama, in its admission of six parts, eliminates Yama, Niyama and Āsana[5] and adds Sattarka making the total of six. And yet, the Krama develops a strange attitude in rejecting all other ancillary parts, as they are of little account being directly involved in the cause of self-revelation. It is a pity that we have not been furṇished with full details about Śaiva deviations from and improvements upon the Pātañjala doctrine. In fact, Abhinava dwells on the eightfold yoga instead of the six-fold one. According to Śāktopāya, however, Yama, Niyama and Āsana are completely irrelevant as their exclusion from the yogic scheme would testify. Similarly Prāṇāyāma which is related to physical faculties is of little avail because the supreme awareness happens to be trans-physical.[1] Pratyāhāra, too, is puerile since it consists in the giving up of their objective pursuit by the senses and in their following the course of the mind which is fixed upon a particular object imaged within. The whole proposition is absurd, for it cannot bring about spontaneously self-realization, as Saṁvit is all-pervasive and cannot be circumscribed within the confines of a particular point of space.[2] Even if we want to abide by the yoga's maxim that the last three parts are more conducive to grasping the truth because they are much closer to it than[3] the first five, the argument would not work. By propounding Sattarka's supremacy it is automatically presumed that all the three, e.g., Dhāraṇā, Dh~~a~~yāna and Samādhi are reduced to a secondary status.[1] In view of Sattarka's being the sole instrument, their relation to pure awareness is a mediate one.[2] The only logic that may be advanced in support of the admission of the variety of steps in a yogic pursuit is, that they ultimately have a derived status and borrowed justification in that they erect the sub-structure of the final upāya and, in themselves, the preceding strenghthens and builds up the following.[3] Otherwise the ever-pure awareness cannot be subjected to treatment for achievement of excellence. These may, however, be related to the determinate ideality and its progressive purification. An illustration would make the point clear. A student, who is being earnestly taught a lesson, finds it difficult to grasp it unless he applies his brain. And there are grades of understanding. Similarly, before self-awareness may dawn, it demands necessary exercise in self-reflection. Thus, as repeated time and again, reflection involves grades and stages and they, in their bid, call for treatment for excellence.[4]

---

[1] योगांगत्वे समानेऽपि तर्को योगांगमुत्तमम् ।
हेयाद्यालोचनात्तस्मात्तत्र यत्नः प्रशस्यते ॥ M.V.T.,17.18.

[2] प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा ।
तर्कश्चैव समाधिश्च षडंगो योग उच्यते ॥ Quoted, T.A.V.,III, p. 15.

[3] यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावंगानि ।
Y.S.2.29.

[4] ऊहोऽन्तरंगं योगस्य तेन चाध्वन्यवस्थितेः ।
Quoted, T.A.V., III, p.15; also see p.93.

[5] Yama and Niyama have also been omitted from Buddhist Tantras. See Kane, the History of Dharmasastra, V,69-70.

---

[1] श्रीमद्वीरावलौ चोक्तं बोधमात्रे शिवात्मके । .....
... मोक्ष: स एव कथित: प्राणायामो निरर्थक: । T.A.4.89-90.

[2] व्यापिकाया हि संविद: कथं नाम कुत्रचिदेवोपलम्भो भवेद् इति भाव: । T.A.V.,III,p.100

[3] त्रयमन्तरंगं पूर्वेभ्य: । Y.S. 3.7.

---

[1] See, for details, Abhi., p.537.

[2] तदेषा धारणाध्यानत्रितयी परास्य ।
संविदं प्रति नो कांचिदुपयोगं समश्नुते । T.A., 4.95

[3] योगांगता यमादेस्तु समाध्यन्तस्य वर्ण्यते ।
स्वपूर्वपूर्वोपायत्वादन्त्यतर्कोपयोगतः ।
Ibid.96; also see 4.105.

[4] तस्मान्निश्चितमेव स्वस्यात्मीयस्य शुद्धविद्यारूपत्वाद् प्रकृष्टस्य परामर्शात्मनः बोधस्य क्रमोस्तीति शेषः ।

T.A.V., III.p.108: also see T.A. 4.104.

11-C. CODE OF INTEGRAL AND INSTINCTIVE WORSHIP : KALPITĀRCĀ-DYANĀDARAḤ

It is in the same strain that the Krama thinker looks down upon the ordinary forms of worship as spurious and artificial (Kalpitarcādyanādaraḥ). He summarily rejects them for the same reason for which the secondary aspects of the yoga were deemed meaningless. The Krama develops its own code of integral and instinctive worship as against the pseudo-one. It is because the Krama does not believe in make-believe religious services and, instead, enjoins those wherein the truth is assured from the very beginning. The sphuṭa vikalpa, which we arrive at when the process of purification is over, is temperamentally averse to duality and, therefore, spiritually most congenial. While the purification may comprise the similar stages throughout the course of spiritual progression, the technique adopted in each case varies. Thus the consecration (Snāna), purge (Śuddhi), adoration (Arcanā), oblational rite (Homa), meditation (Dhyāna) and reciting the name (Japa) etc., all become important with a view to embarking upon the difference-sterilizing mission.[1] These simple words taken from our day-to-day religious language are charged with technical connotation so that they become the vehicle of the system's philosophy of religion and divine worship. For instance, consecration or holy bath is not one we take with ordinary water but something fundamentally different. The smearing of body with white ashes is what is meant by a bath. Each word here is pregnant with esoteric richness.[1] The world of objectivity is completely absorbed by means of knowledge survived alone by the subjective consciousness of the same. Thus the principle of subjectivity is the sole residue. Now, the means of knowledge acts as fuel, because it reduces the external object to nihility which is another way of saying that the object stands burnt to ashes. Now these ashes, the net resuduua, are symbolic of the subjectivity. It remains for the aspiring individual to immerse his body in these ashes, which implies subordination of limited individuality to and subsequent submergence in the Universal Self. Likewise, the purge (Śuddhi) is accounted for by the curb on the dualistic consciousness in an effort to bring the differential consciousness, the impurity, in line with the truth, the purity.[2] The supreme Krama ideal of worship has been set up by the Vijñānabhiarava[3] which rejects the

---

[1] शुद्धविद्यापरामर्शो य स एव त्वनेकधा ।
स्नानशुद्ध्यर्चनाहोमध्यानजप्यादियोगतः ॥

T.A. 4.114-15.

---

1. उल्लासिबोधहुतभुग्दग्धविश्वेन्धनोदिते ।।
सितभस्मनि देहस्य मज्जनं स्नानमुच्यते । T.A.4.116-17

2. शिवात्मकेष्वप्येतेषु बुद्धिर्या व्यतिरेकिणी ।
सैवाशुद्धिः पराख्याता शुद्धिस्तद्धीविमर्दनम् । Ibid, 118-19.

3. पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा ।
निर्विकल्पे महाव्योम्नि वा पूजा ह्यादराल्लयः । V.Bh.147.

type of worship made with floral offerings etc., and pronounces that the real worship co-extends with one's identification with the indeterminate reality. For example, the same sensuous operation, that moves round the outer world, assumes a form of real worship when its emphasis on the external is totally diverted to the internal. The thesis holds good everywhere. Thus, all articles of and material for ordinary worship partake of the real one when geared up to imbibe a sense of unity with the inmost being, i.e., the self.[1] This is the primary worship which is self-compact and self-complete having little concern with invocation and bead-roll etc.[2] Such an identification is possible because reality always reveals itself both externally and internally[3] owing to its inherent freedom.

11-C(I) FOUR SUB-TYPES OF WORSHIP

Let us digress a bit within the general context. According to the Krama, worship is fourfold. The four

---

1. योज्यते ब्रह्मसद्धाम्नि पूजोपकरणं हि तद । T.A. 4.121.
2. यस्मिन्यस्मिंश्चक्रवरे तत्स्पर्शाह्लादनिर्वृतिः ।
तदवष्टम्भयोगो यः स हि पूजाविधिः स्मृतः ।

Quoted,M.P.(S),p.111; also see T.A.V.,III,p.210.

3. तथाहि संविदेवेयमन्तर्बाह्योभयात्मना ।
स्वातन्त्र्याद्वर्तमानैव परामर्शस्वरूपिणी ।

T.A.4.122-23.

aspects include Cārā, Rāva, Caru and Mudrā.[1] Cāra is the observance of established practice in the system. (Samayācāra). Rāva is the reflective movement of thought (Vimarśa). Caru comprises the primary and secondary substances required by the practice in question. And Mudrā is a specific physical posture one undergoes in order to realize one's absolutic essence in body etc.[2] Really speaking, the basic Mudra is included in Rāva. Of all these four aspects, Rāva occupies a place of the highest prominence and the rest are motivated so as to help realize its effect fully. The supremacy of Rāva means that the self-reflection is the ultimate form of worship, everything else being the decorative paraphernalia.[3] Thus, it would appear, the concept of fourfold worship does not violate the spirit of the Krama doctrine of self-adoration (Ātma-pūjana).

---

1. चाररावचरुभिर्विभेदितैर्मुद्रया च यदुपासनं तव ।
तद्वशेन भजते परम्परातावकक्रमगता स्फुटीकृतम् ।।

C.G.C.2-51.

2. या काचन, उत्थितत्वादिरूपा, देहे स्थितिः सैव चिच्छक्तिप्रतिकृतिरूपा वास्तवी मुद्रा, न तु नियतकरादिनिर्वर्त्यसंनिवेशादिरूपा इत्यर्थः ।

T.A.V.,III,pp.231-32.

3. तत्र चतुर्ष्वपि पूजाक्रमेषु प्राधान्येन राव स्वोपयुज्यते । अन्येषां तु पर्यन्ततस्तत्प्रयोजकतया परिग्रहणम् । तस्माद् स्वरूपपरामर्श स्व परमापूजा

M.M.P.,p.110. Also see, B.U.V., pp.29, 32.

11-D. REAL JAPA : CONSTANT REFLECTIVE AWARENESS OF SELF DIVINITY

After Pūjā comes the Real Japa (Vāstava-Japya). Telling one's beads or muttering names is not Japa. But, whatever a yogin, who has visualized the real nature of consciousness as self-awareness, speaks out, becomes Japa. Because in it remains embodied his constant reflection over self-divinity.[1] Similarly, the real meditation (Dhyāna) consists in apprehending and concentrating upon the objects of perception as well as those of introspection as essentially identical with awareness pure and simple; because, the yogin realizes within himself the authorship of five acts generally ascribed to the Absolute.[2] Home, the oblational rite, likewise, consists in offering the oblation of Sensa in the fire of consciousness[3]. Thus, each of these various forms of spiritual worship bring the sense of self-attainment into bold relief.[4]

---

1. अकृत्रिमैतद्हृदयारूढो यत्किंचिदाचरेत् ।
प्राण्याद्वा मृशते वापि स सर्वोऽस्य जपो मतः ।
T.A.4.194.

2. यदेव स्वेच्छया सृष्टिस्वाभाव्याद्बहिरन्तरा ।
निर्मीयते तदेवास्य ध्यानं स्यात्पारमार्थिकम् ।
Ibid.4.195.

3. बोधाग्नौ तादृशे भावा विशन्तस्तस्य सन्महः ।
उद्रेचयन्तो गच्छन्ति होमकर्मनिमित्तताम् ।
Ibid. 4.202

4. जप्यादौ होमपर्यन्ते यद्यप्येकैककर्मणि ।
उदेति रूढिः परमा तथापीत्थं निरूपितम् ।
Ibid.4.204
According to Abhinava the Anubhava-Stotra of Vidyādhipati is completely devoted to propagate this theme. Cf.T.S. p.31.

11-D(I) THE SPIRITUAL RATIONALE OF WORSHIP AND JAPA ETC.

Why after all, a question may be asked, does the Krama propound a variety of ways like Japa etc., to achieve the same result, i.e., purification of Vikalpa? The system picks up two illustrations to answer the question. It says, when a horse moves on an uneven land, it has to adjust its speed and direction according to the dictates of the horseman keeping in view the demands of the land. Likewise, the supreme dynamism, by definition, manifests itself in numerous ways that defy determinism on their part. The aspirant is, therefore, required to find out the most effective way that may harness the spiritual redressal of worldly ill and facilitate his identification with the Godhead in the shortest possible time.[1] Japa etc., are thus the outcome of spiritual pragmatism. Even otherwise, while looking in a mirror his face time and again one is never tired, instead, he feels overjoyed finding it is the reflection of his own face. The analogy may be profitably extended to the point in question. Dhyāna, Pūjana and Japa etc., they all behave like individual mirrors where one finds himself imaged in the form of the Divine or Self-absolute. And by encountering this fact frequently it becomes easier for him to secure the beatific vision for ever.[2]

---

1. T.A. 4. 205-6.

2. Ibid 4.207-8.

11-E. MANTRA AS SELF-REVELATION

Only one observation remains to be made in this connection. Whatever the form of worship, it is never complete unless it is accompanied by the usage of Mantra or the sacred syllable. But the difficulty is if Mantras are thought to be different from awareness, it would be difficult to maintain the worship as identical with self-experience. And, in case they are not different from self-awareness, their separate injunction proves enigmatic. Yet the fact remains - the worship must accommodate Mantra. According to Śaktopāya, the doubts in this behalf do not go a long way. Because Mantra in its true form is identified with the ultimate speech (Parā Vāk) which is identical with self-revelation (ahaḿ-parāmarśa)[1]. This inner self-speech constitutes the quintessence of all the Mantras which, without it, remain impotent. Hence the ultimate speech is designated as Mantra-Vīrya. One, who has realized this fact, automatically employs self-revelation while performing true worship, making the whole expression look tautological. No problem is created, because then Pūjana and Mantra, in a sense, become homologous. On the other hand, even if one, who has failed to realize this basic truth, employs Mantra, it is bound to falter; since a

---

1. परामर्शस्वभावत्वादेतस्या यः स्वयं ध्वनिः ।

T.A.,4.181.

dualistic approach to Mantra is antagonistic to its very nature and can evoke no result from it, as it is, in that case, almost dead[1]. This aspect has claimed a full chapter[2] in the sequel and therefore, the problem is not enlarged upon any further.

11-F. PROBLEM OF PURITY AND IMPURITY IN RELATION TO CONSCIOUSNESS : STATUS OF ŚAIVA SCRIPTURE EXAMINED

The Krama, now, is well groomed to go ahead with its postulate that Awareness or Saṁvit has no gaps. From this major premise all the Krama canons and theses are deduced. Of all these, the most striking conclusion is that Saṁvit or plenary consciousness can neither be subjected to predication nor negation. Because enjoining a thing or denying it would necessarily entail division and split of the continuity, which is the very nature of the absolutic being. Same would be the fate of the so-called purity and impurity of consciousness. Neither even duality nor unity can be predicated of the reality as understood by Śaktopāya[3]. This is what precisely meant by Vidhi-niṣedha-tulyatva as explicated by the Mālinī-vijayottara-tantra in its 18th chapter, according to Abhinava[1]. His account of this aspect contains certain extremely bold and significant observations that lend a wider perspective to the entire metaphysical fabric of Śāktopāya. Let us see, in brief, how.

---

[1] स्ववीर्यं हि सर्वेषां मन्त्राणां हृदयात्मकम् ।
विज्ञानेन जडास्ते स्युर्जीवा इव विना हृदा । T.A. 4.193

[2] See Chap. 6 infra.

[3] नात्र शुद्धिर्न चाशुद्धिर्न भक्ष्यादिविचारणम् ।
न द्वैतं नापि चाद्वैतं लिंगपूजादिकं न च ।।
M.V.T.,18.74; cp.V.Bh.123.

The Krama author does not purport to deny the frequent references to purity and impurity in our routine behaviour. What it contends is that these do not constitute the nature of reality. The decision that it is pure or impure and whether it needs be honoured in action or discarded belongs to the subject and not to the 'thing' or reality[2], because in its nature a thing can never forsake its original character. Be it reason or scripture, neither can envisage a change in the original nature of a thing either positively or negatively. In the case of reason, whatever method and object we resort to for purifying a thing, the fate would not be different because even the object whose assistance we have sought cannot leap over its own shadow and must have limitations of its own nature. In the case of scripture we are confronted with a further difficulty that what is enjoined by one scripture is contradicted by another, and the person concerned is in a fix to decide which way he should go. The suggestion that the Śaiva Scripture should prevail over the Vedic one is wrought with misgivings, because there is no reason why its opposite should be totally ruled out.[1] In fact, both originate from the single source, the supreme agent.[2] The only reason for two simultaneous opposing scriptural positions about one thing is that they are addressed to different sets of people (Adhikāri-bhedāt). Since, after all it is human wisdom that decides which set of people one belongs to and consequently which scriptural injunction is applicable to one. The injunction and negation both, as such, lose their absolute value and fall in line with the deciding intellect(Saṁvit). It is, therefore, again the field of freedom of one's thinking to which both the categories of empirical understanding are subordinated[3], and may even be ignored if he so chooses. In face of such a dictating thinking, we can talk neither of purity nor of impurity making the confusion

---

[1] अत्र नाथः समाचारे पटलेऽष्टादशेऽभ्यधात् । T.A. 4.213.

[2] यत्र रुचिस्तत्र विधिर्यत्रेयं नास्ति तत्र च निषेधः ।
इत्यस्माकं विवेको हृदयपरिस्पन्दमात्रशास्त्राणाम् ।
M.M. 7.

---

1. अतश्चोभयोरपि चोदनयोः सत्त्वमविशिष्टम्, इति किमाश्रयेण तावद् शुद्धयादिविवेकं कुर्मः, इति न जानीमः । न च अनयोः परस्परं बाध्य-बाधकभावो युक्तः तुल्यबलत्वाद् । एकतरत्र च दौर्बल्यनिमित्तानुपलम्भाद् ।

T.A.V,III,p.252

2. The Śaivists do not subscribe to the Mīmāṁsaka's position that the vedas are impersonal, unauthored. Vide T.A.V; III, p.252.

3. स्वार्थप्रत्यायनं चास्य स्वसंवित्त्यैव भासते ।
तदपह्नवं कर्तुं शक्यं विधिनिषेधयोः ॥

T.A. 4.238.

worse confounded, as there is no third category apart from purity and impurity and/or predication and negation. Therefore in view of the final authority of consciousness, it is much safer and rationally expedient to conclude that anything that is remote from consciousness is impure and may be negated or rejected, while the thing that does not entertain this difference is pure and may be enjoined or predicated.[1] Moreover, in the cosmic context everything, ultimately, appears to be a form of supernal consciousness; hence, what is seemingly impure is finally otherwise. Thus it boils down to this that a watertight distinction is logically untenable. This may, perhaps, also explain the fact, why a yogin sometimes seems to be acting in such a manner as outrages social decorum. Because the apparently antisocial behaviour, too, is in the ultimate analysis, an expression of the basic consciousness. And such a practice is undertaken with the sole motive to test the extent of one's identification with the reality.[2] This purity and impurity with respect to the objects of our discourse are not absolute notions. The same thing may appear differently

---

1. अन्यत्र नेति बुद्ध्यन्तामशुद्धं संविदश्च्युतम् ।।
संवित्तादात्म्यमापन्नं सर्वं शुद्धमतः परम् । T.A.4.244-45.

2. इति किं नाम जुगुप्स्यं निन्द्यं वा सर्वत्रैव संविद्रूपत्वाविशेषात्,
अतएव तत्र चित्तप्रत्यवेक्षामात्रमेव प्रयोजनम् - किं संविदेकाग्रीभूतं
चित्तं न वा ।

T.A.V.,III,p.269

to different persons in differing contexts, because it is pramātṛdharma and not vastu-dharma. It is Pramātā who, according to his own equipment, finds out what is pure or otherwise.[1]

In this context an interesting question has also been taken up. Think of a situation where two opposite alternatives are placed side by side by two scriptures, one of them being a Śaiva and other a Vedic one, what should be one's natural preference, because after all it is a Pramātṛ-dharma. In such a contingency, the Krama system subscribes to the general Śaiva attitude which puts statements coming from the human being, seer, deity, Druhina, Viṣṇu and Śiva in successive superiority which establishes authority and prevalence of each subsequent source in comparison to preceding one, should such an eventuality arise. Its vice-versa is not attached any credence.[2]

Although the Krama upholds the view that the entire scriptural literature has proceeded from the

---

1. बहि:सत्स्वपि भावेषु शुद्ध यशुद्धी न नीलवत् ।
प्रमातृधर्मं स्वार्थं चिदैक्यानैक्यवेदनात् ।। T.A.v. 244-45.

2. नरर्षिदेवद्रुहिणविष्णुरुद्राद्युदीरितम् ।
उत्तरोत्तरवैशिष्ट्यात् पूर्वपूर्वप्रबाधकम् ।
न शैवं वैष्णवैर्वाक्यैर्बाधनीयं कदाचन ।। Ibid.4.248-49.

Absolute so as to provide a chance to every sector of agonizing humanity for self-redemption, it staunchly supports the stand that the scriptures, preached by the Lord, fall into two categories -- one with the monistic accent and the other with the dualistic. Out of these the Śaiva Scriptures join the first group, while the Vedic the second. Such a distinction is in tune with the phenomena of limitation and liberation that account for the dualistic mundane existence and its transcendence respectively. Since the world of duality has to be pierced through, the superiority of unity-divulging scriptures becomes self-evident.[1] However, the Krama ardently feels that each injunction of all the scriptures is valid in its place because it concerns people of varrying strata. One is justified in refering to other scriptures only when his own guiding discipline is silent on some particular point. In this, one should exercise care and should always go to allied creeds first and then to those which are not so. But if his scripture does not warrant it, he should avoid

---

1. तेन संकोचभावाभावभेदेन द्विधा शास्त्राण्युपदिष्टानि.. तत्र भेदप्रधानानि वेदादीनि शास्त्राणि, अभेदप्रधानानि च शैवादीनि । ... संकोचाभावादभेदप्रथा, अतएव भेदप्रथाया बाध्यत्वादिदं बाधकम् ।

T.A.V, III,p.282.

such adventure, because a tantra is distinguished only on the basis of what it preaches for practice.[1]

11-F(I) THE KRAMA VERSUS OTHER SISTER SYSTEMS : AN ANALYSIS OF THE TRADITIONAL KRAMA ATTITUDE

The characteristic doctrine, however, of the Krama system continues to regard both duality and non-duality as non-essential, since even unity or non-duality can be spoken of only in comparison to duality.[2] This, in a sense, acts as a distinguishing feature when contrasted to other systems. Accordingly, the Siddhānta Śaivisim with its dualistic leanings enjoins phallous-worship (Liṅga-Pūjā) and the Kula with its monistic accent prohibits the same, whereas the Krama pleads indifference since in the context of absolute unity both are irrelevant.[3] It must be kept in view that, according to the unanimous belief, the Krama of all the cognate creeds is the nearest to the Trika, so

---

1. क्रियादिभेदभेदेन तन्त्रभेदो यत: स्मृत: ।
तस्माद्यत्र यदेवोक्तं तत्कार्यं नान्यतन्त्रत: । इति । अपेक्षायां
पुनरुत्पन्नायां शास्त्रादन्तरादपेक्षणीयम् । T.A.V̌,III,p.282

2. इदं द्वैतमिदं नेति परस्परनिषेधत: । ...
....द्वैताद्वैतविकल्पोत्थं ग्रसते क्रमधीरिति । T.A.4.254-55

3. सिद्धान्ते लिंगपूजोक्ता विश्वाध्वमयताविदे ।
कुलादिषु निषिद्धासौ देहे विश्वात्मताविदे ।
इह सर्वात्मके कस्माद् तद्विधिप्रतिषेधने । Ibid.4.256-57.

much so that the former is identified with the latter without saying it in so many words.[1] Coming back to their mutual distinctions we find the Siddhānta advocating the use of matted hair and sacred ashes etc., and the Kula prohibiting the same, while the Krama is not the least concerned with it.[2] For it that alone is adorable which is nearer to consciousness and all the rest is superfluous.[3] Likewise, the Siddhānta advocates the practice of a certain vow (vrata) and deity etc., and the Kula forbids the same, while the Krama keeps neutral.[4] Similarly the Siddhānta enjoins the use of Kṣetra, Pītha etc. in order to obviate impending evils and ills and the Kula prohibits it, whereas the Krama feels completely unattached to either.[5] This stand is applicable to generally all the doctrinal and practical technicalities.[1] For want of space it would not be feasible to dilate upon each of them individually. But all these are treated with complete indifference because they are foreign to the intent and spirit of transcendental approach. This tells on Abhinava's apathy in discussing Pīṭha and other extremely esoteric aspects[2] which formed the chief subject-matter of later Krama system. Due notice has been taken wherever such changes, deviations, innovations and improvements have taken place and the factors that might possibly be held responsible for them.

---

[1] इह पुनः परमाद्वयरूपे त्रिकदर्शने तद्विधिना तन्निषेधेन वा न किंचित्प्रयोजनम् ।
T.A.V, III, p.286
Also cp., M.M.P., p.96

[2] सिद्धान्ते बहुक्लेशसाध्यं जटाभस्मादिविहितम् ।...
कौले कुलदर्शने पुनरस्य जटाभस्मादेः त्यागो निषेधो विहितः ।...
... इह पुनः सार्वात्म्यात् तद्विधिप्रतिषेधने न भवतः ।

T.A.V., III, pp.287-289

[3] T.A.4.273

[4] मन्त्रार्थो नियतो वाच्यदेवतादिः, तन्निषेधः अर्थात् कौले । ....
इह पुनस्तस्या न विधिर्निषेधो वा ।
Ibid.p.290.

[5] क्षेत्रपीठोपपीठेषु प्रवेशो विघ्नशान्तये ।
मन्त्राधाराधकस्याथ तल्लाभायोपदिश्यते ॥
T.A.4.259-60

Jayaratha adds अन्यत्र चात्र निषेधः कृतः, ... इह पुनरेतदुभयमपि नास्ति इति प्रागेवोक्तम् ।
T.A.V, III, p.291.

It, therefore, follows that one has to give himself completely to the thought of the Ultimate which, by nature, is pure awareness. The only criterion for clinging to an approach or Upāya lies in its comparative efficacy in occasioning the salvation. The Krama system has no dogmatic stand as to the problems of the approach to reality that this or that method is the only way to attain reality. If it speaks of certain methods such as Haṭhapāka etc., it is only because that they happen to be the nearest to truth

---

1. Vide T.A. 4.261-269.

2. एवं क्षेत्रप्रवेशादिसंताननियमान्ततः ॥
   नास्मिन्विधीयते तद्धि बाह्यान्नौपयिकं शिवे ।
   न तस्य च निषेधो यन्न तत्त्वस्य खण्डनम् ॥

   T.A.4.270-71.

in its view. But if one can reach truth otherwise, the Krama would be the last to object to.[1] It is because it believes in the perfect harmony as characterising the things through and through.[2] Self-awareness or self-recognition is the only means to realize the truth and hence it ridicules the employment of any extrinsic technique as other systems are usually ~~xx~~ prone to do.[3]

11-G. THE RISE OF THE CYCLE OF AWARENESS (SAṀVICCAKRODAYA)

The rise of the cycle of Awareness (Sāṁviccakrodaya), as it has been styled, is the last cardinal tenet of Śāktopāya. The whole krama metaphysics and mysticism are an episode of our progression from the determinate ideality to the indeterminate one and getting entrenched there. The particular ideality, i.e., Sattarka through which we realize the self-identification is the Yoga of the Krama ideology.

---

1. तेन विषयासंगेऽपि कदाचित् परतत्त्वानुप्रवेशो भवेत् । क्वचिदित्यनेन च संनिकृष्टत्वमसन्निकृष्टत्वं च उपायानां न प्रतिनियतम् इति प्रकाशितम् ।
   T.A.V., III, p.303

2. समता सर्वदेवानामोवल्लीमन्त्रवर्णयोः ।
   आगमानांच गतीनां च सर्वं शिवमयं यतः ।

   Quoted from the Trika-Śāsana, T.A.4.274-75.

3. आत्मज्ञानमेव शिवतत्त्वसाक्षात्कारे निमित्तम् - इत्यभिदधता नात्र दर्शनान्तरवत् व्यतिरिक्तोपायान्वेषणाद्यायाससाध्यत्वम् ,
   इत्यावेदितम् ।

   T.A.V., III, p.305.

Attainment of the perfection consciousness is the final outcome. This perfection gets expression when the totality of the absolutic aspects shines simultaneously. Perfection, by definition, consists in its appearing as the cosmic manifold.[1] The Kāla-Saṁkarṣiṇi-- the dynamic reality, the subjective par excellence, the totality of the absolutic creativity, the pure awareness- all in one, in its twelvefold emergence assumes fourfold form in relation to each of the subject, object and means of knowledge. These fourfold forms account for the emanative, sustenant, dissolutive and name-defying phases of cosmic manifestation.[2] All these twelve stages are individually known as Kālikās, the principles of dynamicity (Kalana), and account for the successive or simultaneous Absolutic emergence due to Its integral autonomy.[3] In mystic language they constitute the cycle of powers or potencies (Śakti-cakra). One, who is able to appreciate their true nature as cosmic potentialities of

---

1. तद्द्वादशमहाशक्तिरश्मिचक्रेश्वरं विभुम् ।
   मेयं पूरयते तेन स क्रमैक्यं प्रपद्यते ।।
   तदेव संजिहीर्षंत संहृत्यपूर्णतां नयेद् ।

   T.V.D.,2.9,11,12.

2. T.A.4.122-179; also see T.S.,pp.28-29.
3. इति एता द्वादश भगवत्यः संविदः प्रमातॄन् स्वं वापि उद्दिश्य युगपद् क्रमेण .... भासमानाः चक्रेश्वरस्य स्वातन्त्र्यं पुष्णन्त्यः श्रीकालीशब्दवाच्याः ।

   T.S.,p.30;cp.Sp.N.,p.6.

the Divine, is all set for spontaneous freedom.[1] These Godly aspects have been called Anucakra-Devīs (lit., the deities of the subsidiary cycle) too, because Saṁviccakra is reckoned to be the intermediate cycle. In such a case, the spiritually surcharged body is the chief cycle and the sense-divinities are subordinated to it. It simply means that they, during their perceptual activity, apprehend the true nature of the sensa and sensibilia as unfoldment of one's own being and thereby account for its enjoyment.[2] This is the role that the unfoldment or expansion of the cycle of powers (Śakticakra-Vikāsa) plays in bringing about self-recognition. In esoteric terms, this state has been styled as the Lord of the cycle (Cakreśvara). This is typically a Krama concept and has been endorsed by the Spanda system alike.[3]

---

[1] निः शेषशक्तिचक्रक्रमाक्रमाक्रामिणी अतिक्रान्तक्रमाक्रमातिरिक्तातिरिक्ततद्-
मयात्मतयापि .... स्वातन्त्र्यशक्तिः काप्यस्ति । यया स्वभित्तौ महदु-
ल्लासाद् प्रभृति परप्रमातृविश्रान्त्यन्तं श्रीमत्सृष्ट्यादिशक्तिचक्रस्फारणात्मा
क्रीडेयमादर्शिता । तस्यैतदाभासितस्य शक्तिचक्रस्य रहस्याम्नातनीत्या
यत्सन्धानं यथोचितक्रमविमर्शनं तस्मिन् सति .... परसंविदग्निसाद्भावो
भवतीत्यर्थः ।

S.S.Vi., p.21

According to Kṣemarāja, it is typically a Krama or Śāktopāya phenomenon. Vide, Ibid, p.22.

[2] निजनिजभोगाभोगप्रविकाससमयस्वरूपपरिमर्शे ।
क्रमशोऽनुचक्रदेव्यः संविच्चक्रं हि मध्यमं यान्ति ॥

Quoted from the Yāmala, T.S., p.202.

[3] Sp.K., 51; S.S.1.21.

12. MULTIPLICITY OF APPROACHES : A SPECIAL FEATURE

The Krama position vis-á-vis the purification of the determinate ideality or thought construction may be reiterated. The Krama system holds that there is a multiplicity and variety of purificatory processes. It is the reason why Abhinava proposes to undertake, at the very outset of the fourth Āhnika, a study of a host of the Śākta approaches.[1] As a matter of fact, behind their variety there lies a series of impelling factors such as Bhāvanā etc., owing to the quantum of divine grace and the qualification of the recipient.[2] The multiplexity of approaches to self-revelation is the most general feature of the Krama system. It would, therefore, be in the fitness of things to enquire into the nature of the few prominent among them.

12-A. THE DISCOVERY OF ONE'S POTENCIES AS A MEANS TO SELF-DISCOVERY

That the discovery of one's hidden potential capacities leads to the recognition of one's true nature --, is the general Krama maxim that prompts Kṣemarāja etc., to propound the view that the steadfast pursuit of the Absolutic authorship of the five acts, e.g., Sṛṣṭi, etc., as belonging to onself helps one recognize one's inmost being.[1] One's success in constantly realizing this foremost aspect of his real personality is a guarantee that ensures liberation during life-time. That is to say, it unlocks the door for the unfoldment of awareness, the nucleus of all.[2] These five acts, in the Krama parlance, pass under the name of the Ābhāsana (Manifesting), Rakti (relishing), Vimarśana (reflective experience), Bījāvasthāpana (setting of the seed) and Vilāpana (dissolution)[3] or the Sṛṣṭi (emanation), Sthiti (sustenance), Laya (withdrawal), Anākhyā (unnamable) and Bhāsā (revelation)[4]. Utpala Vaiṣṇava, who supports the four-function theory in lieu of the five-function one, throws a suggestion that the functions called Udyoga, Avabhāsa, Carvaṇa and Vilāpana roughly correspond to the

---

[1] अथ शाक्तमुपायमण्डलं कथयामः परमात्मसंविदे । T.A.4.1.

[2] Cf. T.A. 4.53-54.

---

1. Cf.P.Hr., pp.63, 82; M.M.P., p.14
2. प्रागुपदिष्टपंचविधकृत्यकारित्वाद्यनुसरणेन सर्वमध्यभूतायाः
   संविदो विकासो जायते ।
   P.Hr.,p.82.
3. आभासन-रक्ति-विमर्शन-बीजावस्थापन-विलापन-
   तत्त्वानि ।
   Ibid, 11.
4. सृष्टिस्थितिलयानाख्याभासाशक्तिप्रसारणात् ।
   प्रपंचविषयं चैतत्पंचकृत्यं प्रपंचितम् ।।
   तया प्रसारितस्यास्य शक्तिचक्रस्य यत्पुनः ।
   सन्धानमान्तराम्नायाम्नातक्रमविमर्शनम् ।।
   S.S.V(V),1.40-41.

the concepts of the Prātibha-Śrāvaṇa (intuitive audition), Prātibha-Vedana (intuitive sensation), Prātibha Darśana (intuitive perception) and Prātibha Āsvāda(intuitive relish) respectively in the Yoga system. Similarly the Bindu, Nāda, Rūpa and Rasa happen to be the Sapnda counterparts of the same.[1] It is in consequence thereof that the aspirant is urged to realize the senses as the centres of inner powers and as instrumental in bringing the objective world back within the fold of self-consciousness. If one cultivates such a perspective, instinctive freedom unleashes itself spontaneously.[2]

---

[1] तथा च पतंजलिः, - ततः प्रातिभश्रवणावेदनादर्शास्वादवार्ता जायन्ते अनेन युक्त्या सृष्ट्यादिक्रमो ध्वनितः । यतः प्रागुन्मेषात् सृष्टिरुक्ता । सा च कथम् ? अतोऽस्मादादौ बिन्दुरिच्छाद्यशक्तिप्रसररूपः । ततो नादः शब्दात्मको वागाख्यः क्रियाशक्तिरूपः । ततो रूपं पदार्थदर्शनविचारस्वरूपम् । ततस्तत्रैव रसोऽभिलाष उपभोगरूपश्चेति । एष एव अतिरहस्य-क्रमार्थविदाम् उद्योगावभासचर्वणविलापनरूपः क्रमचतुष्को क्रमोऽत्रैव युक्त्यैवोक्तः ।

Sp.P., p.48.

[२] चक्षुरादिकरणेश्वरीणां ... सम्यक् वृत्तिरूपतापरिहारेण शक्तिरूपतया परिज्ञानात् ...स्फुरत्परप्रमात्रात्मज्ञानं अवश्यं प्राप्यत इत्यर्थः ।

T.A.V.,III,p.64. Also see S.T.8.5., 13.8, 17.36,44.

12-B. THE EXPANSION AND CONTRACTION OF THE ABSOLUTIC AGENCY

The techniques called the unfolding of the absolutic agency and the enfolding thereof (Śakti-Saṁkoca and Śakti-Vikāsa)[1], too, have been credited with occasioning the blooming of the Middle (Madhya) that forms the centre of all. According to Kṣemarāja, the Pratyabhijñā-Kārikā, the magnum opus of the Recognition school, does not dwell upon the expansion and contraction of the absolutic agency as the instruments of self-realization. He, nevertheless, assigns to himself to dilate upon them on account of their belonging to the scriptural tradition.[2] This twin instrumentality is not exclusive to Śaktopāya but is shared by all the three principal Upāyas. But this develops an adjectival character with each of them and, hence maintains its individuality in respect of the specific Upāyas. The enfolding of Śakti consists in turning in towards the self, by the process of involution or retrogression, of that consciousness which is expanding externally through the outlet of the senses.[3]

---

1. मध्यविकासकारणं शक्तिसंकोच-शक्तिविकासोपायमाह ।
V.Bh.V,p.57

2. शक्तिसंकोचादयस्तु यथपि प्रत्यभिज्ञायां न प्रतिपादिताः,
तथापि आम्नायिकत्वाद् अस्माभिः प्रसंगाद् प्रदर्श्यन्ते, बहुषु हि
प्रदर्शितेषु कश्चिद् केनचिद् प्रवेदयति ।
P.Hr̥.,p.84

3. शक्तेः संकोचः इन्द्रियद्वारेण प्रसरंत्या एव आकुंचनक्रमेण
उन्मुखीकरणम् ।
P.Hr̥.,p.85, cp.

पराँचि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैदाद आवृत्तचक्षुरमृतत्वमिच्छन् ॥
Kaṭha-Upniṣad,4.1.

Similarly, the expansion of Śakti consists in outward growth and stretch of the internally hidden Śakti through the simultaneous opening of all the sense-organs in the course of evolution.[1] This upāya also goes by another name as well, i.e., Nimīlana-Unmīlana-Samādhi.[3] When one has reached its climax, he himself becomes the Absolute. On a close analysis we find the same upāya coming out in the Āṇava as Śakta-Kṣobha (disturbance pertaining to Śakti) which consists in enjoying of the external power (Bāhya Śakti-Saṁbhoga); in the Śakta as Kulāveśa (Submergence in Śakti) which is of the nature of self-immersion because of its identification with Śakti, known also as Akula, in the face of utter absence of external power; and in the Śāmbhava, as Kṣobha-pralaya which means that the disturbance regarding Śakti has run off resulting in complete subsidence of determinacy. Besides Kulāveśa, Vyāpti (pervasion) and Sarvātma-Saṁkoca-- these two also are subsumed under Śāktopāya on the basis of a suggestion

---

1. शक्तेर्विकासः अन्तर्निगूढाया अक्रममेव सकलकरणचक्रविस्फारणेन ।
P.Hr., p.86.

2. Sp.N., p.25; V.Bh.V., p.24. It has been compared with the concept of Bhairavi Mudrā also. Vide V.Bh.V., p.26; T.A. 5.80; P.Hr., p.86. Some times Unmilana Samādhi is identified with Śākta and Nimīlana with Śāmbhava. Vide,
निमीलनसमाधिः परमशिवावस्था शाम्भवोपायः । उन्मीलनसमाधिः, मन्मयमेवेदं सर्वमित्युक्तयुक्तिसम्यक्परिशीलनशक्तिदशारूढिः शाक्तोपाय इति ।
Śaivāṣṭaka-Kośa (MS), Word No.65.

3. शाक्ते क्षोभे कुलावेशे सर्वनाड्यग्रगोचरे ।
व्याप्तौ सर्वात्मसंकोचे हृदय प्रविशेत् सुधी ॥
T.A.5.71. Also see T.A.V., III, pp.333, 377-81; V.Bh.26, 69-71; V.Bh.V., pp.24,60; Sp.N., pp.23,25; M.M.P. pp.152-53, M.V.V. 1.896.

in the Vijñāna-Bhairava[1]. The former consists in identifying with all as expression[2] of the self, while the latter in withdrawing from everything[3]. In the former the form of experience is 'All this is mine' and in the latter it is "Nothing (external) is fundamentally real". By an extended application of the same evidence[4] it may be inferred that ´Sākta-Kṣobha finally belongs to Āṇava and Sarva-Nāḍyagra-gocaratva to ´Sāmbhava.[5]

12-C. THE PRACTICE OF THE BLOOMING CONDITION

It might be tentatively suggested that Kṣemarāja regards the practice of blooming condition (उन्मेषदशानिषेवणम्)

---

1. V.Bh. 109-10 and 99,102; also see, V.Bh. V., pp. 18-19, where Vyāpti is included under ´Sāktopāya.

2. व्याप्तौ इति सार्वात्म्यप्रतिपत्त्या सर्वादीपकारिणि विकाससमाधावित्यर्थः ।

   T.A.V, III, p.379.

3. सर्वात्मसंकोच इति सर्वेणात्मना बाह्यस्य संकोचे नैतद्वस्तु सद् किंचिद् इति भावनायामित्यर्थः ।

   Ibid.

4. V.Bh. 69, 51.

5. For explanation see T.A.V., III, pp. 278-79.

as part of the general scheme of Śāktopāya.[1] The very withdrawal of disappearance of a particular thought which has already taken roots in a yogin, completely given to excessive concentration in that thought, is what we we mean by the phrase 'unfolding' (Unmeṣa). The extreme excellence in self-reflection gives rise to a subjective manifestation which is transcendental and instinctive in the case of one who is irrevokably fixed in a thought. Such subjective consciousness, which revels in I-experience and is called Unmeṣa, brings about the ultimate phase of self-recognition. A constant perservance after such a state is congenial to tear off the veil between the aspirant and his real being.[1] In the same way, Nimeṣa (enfolding) involving complete subsidence of determinacy is, in final analysis, not different from Unmeṣa.[2]

---

[1] Cf. P.Hr.,p.89. Whether it comes under the purview of Śākta or Śāmbhava, the decision involves great controversy. While explaining the Kārikā, e.g.

एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः ।
उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ॥

(Sp.K.41) Kṣemarāja interprets it in accordance with Śāktopāya (vide Sp.N.p.62). By the explicit mention of the word 'others' (अन्ये) for Rāmakaṇṭha, whose views he quotes (ibid. The citation is from Sp.K.V.,p.117; cp. Sp.K.V.,by Kallaṭa, p.33), and suggests his rejection of the same. But, it alone should not suffice for holding that Kṣemarāja follows Śāktopāya in his interpretation. Fortunately, he drops a clue and through it we may perhaps guess his preference. In his commentary on the above verse he quotes V.Bh.62 with approval and formulates his interpretation in accordance with it. This verse (V.Bh.62) he quotes again in his Netra-Tantra-Vivṛti and without reservation points out that it in no way bears upon Śāmbhava (N.T.V.,p.201). The positive evidence comes from Śivopādhyāya who, while commenting upon V.Bh. 68, uses the word 'again'(Punaḥ) in his prefatory remark पुनः शाक्तीं भूमिकामाह (V.Bh.V.,p.52). Since the interpretation of Sp.K.41 is attempted on the lines of V.Bh.62 which, according to Kṣema, has no relation with Śāmbhava and according to Śivopādhyāya, bears the palm of Śākta, it inevitably follows that Kṣemarāja interprets the verse in the light of Śākta-Upāya. Now coming back to the problem raised, Kṣemarāja, in course of presenting the उन्मेषदशानिषेवणा as one of the Upāyas, bases his contention on Sp.K.41 which he quotes (vide P.Hr.,p.89) in order to substantiate his view. Hence, the above conclusion. It is, however, strange to find some modern authors give a Śāmbhava interpretation, perhaps inadvertantly, to a verse which they themselves acknowledge as related to Śāktopaya (P.Hr.,Fn.161,p.136). This may further be observed that since Kṣema quotes Rāmakaṇṭha's, he seems to accept that the latter's too may be a possible interpretation, even though it may not be equally honourable and admissible.

Thus the same dynamism of the Godhead while emerging as Unmeṣa is identified with Śakta upāya, and as Nimeṣa with Śāmbhava.

12-D. MEDITATIVE ACCENT ON COGNITION

Similarly the entire cognition with a meditative accent (Bhāvanāmaya) runs side by side Śāktopāya. In consequence thereof, recourse to any other Bhāvanā on the self, full of bliss, would, equally pave the way for the

---

1. P.Hr., p.89; Sp.N., p.62.
2. इत्यत्रापि दृश्यप्रलयात्मा निमेषः परपदोन्मेषरूप इति ।

Sp.N,p.5; cf.Sp.K.9 as well.

enlarging of the spiritual nucleus (Madhya).[1] This too, would fall back upon Śāktopāya. Because the extremely subtle self-awareness always characterizes the Śākta level of our spiritual ascent.[2]

13. CONCEPTION OF THE ABSOLUTE : ORIGINALITY OF THE KRAMA APPROACH

Since the substructure of Śāktopāya is grounded upon pure determinacy, it has a further contribution of its own. As hinted in the very beginning, the excellence of the Krama system lies in its reconciling the two anomalies. As cognitive system it lays more stress on the transcendent side of the reality, whereas as emotive approach it leans towards the immanent. Both the emphases follow from the very definition of reality. Moreover, the shadow of determinacy throughout our spiritual career gives a stimulus to our aspiration for final unity giving rooms to the emotive symphony to play its notes. The recognition as part and parcel of 'My' personality-- 'all this is mine'-- accounts for a unique spiritual thrill and ecstacy which characterizes not only the meditative spell but also a

---

1.- एवमन्यदपि आनन्दपूर्णस्वात्मभावनादिकम् अनुमन्तव्यम् । इत्येवमादयः अत्र मध्यविकासे उपायाः ।

P.Hr.,p.90.

2. इति दृष्ट्या पराभट्टारिकात्मतुर्यानन्दाप्लावनाद् भरिता स्थितिः ।

V.Bh.V.,p.18.

a break from it.[1] Thus it also provides with a satisfactory account of the Śaiva concept of Bhakti (devotion).

14. CONCLUSION : AESTHETIC MARGINS OF THE KRAMA THEORY

It is in the sequel of it that Maheśvarānanda throws a suggestion that the entire Kashmir Śaiva aesthetics, which is the very basis of the Rasa and Dhvani Schools, can also be explained in terms of Śāktopāya.[2] This is evident further from the fact that the crux of aesthetic enjoyment, according to Abhinava, coincides with the Śakti stage. We, however, leave it here for future scholars to fathom and determine the extent and content of its aesthetic possibilities.

—

---

1. यथास्थितपदार्थदर्शनं युष्मदर्चनमहोत्सवश्च यः ।
युग्ममेतदितरेतराश्रयं भक्तिशालिषु सदा विजृम्भते ।
Quoted, S.Ch.V., p.47; cf. S.T. 13.7.15, 19

2. इति श्रीमत्स्तोत्रावलीस्थितया स्वसंस्कारशेषतामात्रानुप्राणनाद् भेदप्रथाविलासान् उपदिष्टमत्यन्तसामीप्यरूपस्वात्मतादात्म्यापादनयुक्त्या पुनरुत्पत्तिशून्यतौचित्येन चर्वयितुं प्रगल्भन्ते ... । यतोऽमी रसिकाः रसोवैसः इत्यादि श्रुत्युपपादितं. रसं स्वकीयतया अनुभवन्ति । अयमेव हि मुख्यया वृत्या रस इत्युच्यते । यदुपचारेण .. अन्यथा रसशब्दप्रयोगस्य नैरर्थक्यप्रसंगाद् ।

M.M.P, pp.150-51.

CHAPTER TWO

KĀLĪ OR KĀLA-SAṀKARṢIṆĪ : THE METAPHYSICAL ABSOLUTE

(A study of the ultimate unitary principle with particular reference to its etymological relationship with the root idea of dynamism - Kalana, and its precedents in the history of Indian thought.)

(481-526)

[Preliminary (481) - Kāla: the root idea behind the concept of Kālī (481) - Impact of Bhartṛhari on the concept of Kāla Śakti and Kālī (482) - Bhartṛhari's concept of the Kāla Śakti (484) - The Kāla Śakti in the Trika (486) - Kāla Śakti and Kālī (493) - Kāla and Kalana as focal points (494) - The significations and the geneses of the word 'Kālī' and their metaphysical bearings (494) - (Kālī from Kalana as Kṣepa, Jñāna, Saṁkhyāna, Gati and Nāda (495) - Kālī from Kalana as Kāla inherent in the absolute (502) - Kālī from Kāla signifying Adhvan (504) - Kālī from Kālagrāsa (504) - Kālī from Kalā as Bhairava (507) - Kālī as a Yāmala principle of Kālī and Kāla (507) - Kālī from Kāla as Prāṇa (508)) - Correlation between Kālī and Kāla Śakti (510) - Kalagrāsa vis-á-vis Prāṇagrāsa (511) - Scriptural appellation as Saṁhāra Hṛdaya(512)-

Kāla Saṁkarṣiṇī in the Āgamas; and its later development as an all inclusive principle (513) - Kālī and Śuddhāvidyā (517) - Kālī as Anákhyā (518) - Kālī as Mahābhairava ~~(519)~~ - Coṇḍogra-ghora-kālī (519) - Kālī as Rudraraudreśvarī and vyomāvameśvarī (519) - Kālī as the seventeenth Deity: Its ontological synthetic and analytic activity (521) - The keynote of Krama system (522) - Kālī: a comparative look into the cognate tantric lores (523) - The two lines of thought owing to difference in the emphases (525) - Kālī: a culmination of various philosophical and mythical concept of Time (525).7

1. PRELIMINARY

It is generally recognised that the Krama system being an off-shoot of the Trika monism is very near to Pratyabhijñā so far as their fundamental standpoint in philosophy is concerned. The Krama system posits Kālī, Kālasaṁkarṣiṇī in place of Maheśvara or Parama Śiva as the ultimate principle and the highest category of experience. But the texts dealing with the concept of Kālī are so shrouded in mystic symbolism and esoteric phraseology that it becomes an assiduous task to distil the metaphysics of Kālī from them. The following pages are however intended to make an attempt in this behalf.

2. KĀLA : THE ROOT IDEA BEHIND THE CONCEPT OF KĀLĪ

The Krama metaphysics of Kālī calls for a direct reference to the notion of time (Kāla) which is synonymous with that of succession (Krama). The synonymity of sequence and time (Krama and Kāla) in the system expresses the basic identity of the root idea. It is interesting to note that the Sanskrit word Kāla-Krama is dissolved here not as 'succession of time'(कालस्य क्रम:) but as 'succession known as time' (कालाख्य:क्रम:). The word kāla has been derived and explained in terms of that which can determine a category of experience.[1] Thus Kāla as Krama furnishes the logical background for the metaphysical undertones of the concept of Kālī. Kāla and Kālī, though two different but cognate words, have a common origin and lash out a latent correlation between the twin concepts.[1]

---

[1] येन क्लति, दिपति, परिच्छिनत्ति स काल: । I.P.V.V.,III,p.5.

3. *IMPACT OF BHARTṚHARI ON THE CONCEPT OF KĀLA ŚAKTI AND KĀLĪ*

The Krama notion of Kālī has been deeply influenced by the concept of Time-force (Kālaśakti) in Bhartṛhari's system. This reference to Kāla-Śakti is particularly relevant in view of Kālī's reckoning as Mahā-Kāla-Śakti[2] in the Krama system. The reference to two types of Kāla Śakti are envisaged here, e.g., Krama Kāla Śakti and, the Akrama Kāla Śakti which operates at a metemperical plane. Both partake of the nature of Kāla.[3] Agnihotra Shastri, the celebrated author of a brilliant commentary on the Cidgaganacandrikā, an important text of the system, has deduced the equation of Kāla-Śakti and Kāla-Saṁkarṣiṇī.[1] It may, of course, be pointed out that the concept of Kālī is more extensive than that of Kāla-Śakti which is but an aspect of the former. It appears that by conceiving Kālī as the ultimate reality the glory of the grammarian's Kāla-Śakti, which was relegated to a subordinate position in the Trika, has been restored. This point has not escaped the notice of the Krama authors who have identified Kāla-Śakti with Gocarī[2], a later state of emergence of Kālī. Even in the Kula branch of Kashmir Śaiva monism the same view has been echoed. There, too, the absolute is essentially supra-temporal though it manifests time-force (Kālaśakti).[3]

---

[1] The further enlargement of the meaning of the term gives rise to the idea of Sāmarasya or Kālikālamithuna.

[2] सृष्टिसंहारादिकालसंकर्षिणीपर्यन्ता महाकालशक्तिः ।

C.G.C., I, p.47.

[3] वस्तुतस्तु प्रत्यक्परावागर्थज्ञानक्रियासंसारयोः द्वयोरपि विद्याविद्याकृत्यपंचकप्रधानयोरनुलोमप्रतिलोमक्रमाक्रमकालशक्त्योः कालसंकर्षिणीरूपत्वेन ..... ।

Ibid., p.48.

According to the Trika system the duality, the indespensable character of the objective world, is imaginary and conceptual. The discursive and sequential character of the world of the empirical activity is due to the influence of Kāla Śakti which is an integral aspect of Reality Absolute

---

1. स्वस्वलोकलोकपालसृष्टिस्थितिलयादिकृत्यपंचकनिर्वाहाय तत्तत्कृतवार्षिकायुः- परिमापककालशक्त्यास्तव कालसंकर्षिण्याः सर्वलौकिकजननीत्वम् ...... अन्वर्थमिति भावः । C.G.C.,I,p.133.
२. Ibid,pp.49-51.
3. अतएवोक्तं भूताद्यपेक्षाया वर्तमानकालस्य तदभावे वस्तुतो प्रसक्तेः अकालकलितत्वमेव वस्तुतत्त्वम् इति हि उक्तमसकृत् , स एव तु कालशक्तिमवभासयति चित्राम् । P.T.V.,p.246.

and is capatious enough for bringing out the multifarious phenomena, while the transcendental activity of the absolute remains unaffected by the notion of sequence.

3-A. BHARTṚHARI'S CONCEPT OF THE KĀLA ŚAKTI

Abhinavagupta has admitted the debt of Bhartṛhari and largely drawn on him for his concepts of Kāla-Śakti, and Krama, etc.[1] For Bhartṛhari the particular order seen in the transformation of the highest universal into the discrete bits of being as particular universals and individuals characterised thereby is due to the influence of Kāla-Śakti, the most fundamental of the Lord's powers. It is also called Krama-Śakti driving home the fact that it is the sole source of succession. Thus the sequenceless projects itself as sequential, successive. A continuum breaks into discursive and discrete units through an interplay of its own power. Since time appears in fragments our cognition is automatically rendered as fragmentary.[2] The duality of functions styled as control (Pratibandha) and command (Anujñā) is intrinsic to Kāla-Śakti and ensures the continuity of causal forces in projecting and withholding the empirical phenomena of succession.[1] The idea behind the two operational phases is made more explicit by regarding them as the two aspects of the time-force known as Krama and Jarā. Kāla Śakti in its aspect of Krama, embodying its function called Anujñā, stimulates causal forces so as to produce different effects and determine the span of their life and activity.[2] Similarly, **Kāla Śakti** as Jarā (old age) accounts for the decay and decreptitude of the beings. Owing to its ~~de~~ function called Pratibandha it causes the end of an effect's existence and thus renders the aspect of Krama wholly invalid and ineffective.[3] Thus the concept of Kāla-Śakti is an illustration of the essential dynamism of the Reality.

---

[1] Abhinavagupta's frequent allusions to Vāk.2.22; 3.9.4, and so on provide sufficient evidence of the deep impact Bhartṛhari's Kāla-Śakti, as a source of Krama, has spelt on him. cf.I.P.V.V.II,pp.9-10; III,p.9.

[2] आत्मभूतः क्रमोऽप्यस्या यत्रेदं कालदर्शनम् ।
पौर्वापर्यादिरूपेण प्रविभक्तमिव स्थितम् ॥

Vāk.3.1.37. Also cp.2.22.

---

1. प्रतिबंधाभ्यनुज्ञाभ्यां वृत्तिर्या तस्य शाश्वती ।
   तया विभज्यमानोऽसौ भजते क्रमरूपताम् ॥ Vāk.3.9.30

2. सर्वत्र क्रमाख्या कालशक्तिस्सर्वव्यापारेऽपि अभ्यनुज्ञेयम् ..... । तदेवं क्रमभावि अनेककार्यकर्तृत्वं.... स्थितिपर्यन्ताभ्यनुज्ञोपपत्तिः । Helārāja's Commentary on Vāk., pp.349-50, quoted, P.W.M., p.32

3. जराख्या कालशक्तिर्या शक्त्यन्तरविरोधिनी ।
   सा शक्तः प्रतिबध्नाति जायन्ते च विरोधिनः ॥

   Vāk. 3.9.29

3-B. THE KĀLA ŚAKTI IN THE TRIKA

But the Kāla Śakti in the Trika represents a narrower concept, though continuing to be an integral aspect of the reality. It carries the burden of bringing out the multifarious phenomena as cut off from one another,[1] thus giving rise to phenomena of succession that serves to condition an object.[2] Time or succession is the outcome of diversity in action and accounts for the ostensible plurality of phenomena. Since the phenomena as such are necessarily linked up with the temporal order, the action at the empirical level is bound to be serial and successive. On the other hand, the transcendental dynamism of the absolute is free from temporal or spatial succession because transcendence as such consists in going beyond the realm of sequence or its bye-products.[3] This time-force is essentially an aspect of the absolute freedom.

Kāla-Śakti in Trika and for that matter in Krama does not wield any supremacy, yet it is a central force in projecting the phenomena of succession. Ontologically time-force belongs to the absolute. It is intrinsic to the reality. Kāla-śakti is Freedom per se in Bhartṛhari, while here it is an aspect of that absolute freedom. However, Krama's Kālī appears to have more points of agreement with than those of departure from its original prototype. As an aspect of the omnipotence of the absolute it is responsible for the rise of succession or simultaneity in the manifested.[1] In other words it is the source of time, i.e., succession, that enters the very being of an object and thereby characterises and determines the same.[2] To be precise, time-force occasions the phenomena of time. The first (time-force) is the ontologically integral aspect of the reality, whereas the second (phenomenon of time) is a logical notion. The idea may be extended to its logical conclusions. The successive character of the empirical action (which in reality, is the empirical counterpart of the transcendental dynamism (Prābhavī Kriyā) stems from the Kāla-śakti.[3] In the second place Kāla Śakti acts on the pos~~s~~itive side, as a capacity to manifest the appearances (Ābhāsas) and non-appearances;

---

[1] कालशक्तेः आभासविच्छेदनप्रदर्शनसामर्थ्यरूपात् पारमेश्वरात् शक्तिविशेषात् ।

Bhās.(V),I,pp.10-11

[2] इयमेव भगवतः कर्तुः कलनक्रिया । एतदेव च भावोपाधिभूतस्य क्रमात्मनः कालस्य आविष्क्रियमाणस्य आविष्करणसामर्थ्यम् ।

I.P.V.V.,III,p.10

[3] Cf.Introduction to Bhās,II,pp.XXXIV-XXXV.

---

1. भगवत: स्व शक्ति: क्रमम् अवभासयन्ती कालशक्ति: ।

   I.P.V.V.,III,p.4. Also cf.P.T.V.,p.246;S.Dṛ.p.134, fn.4; & C.A.,I,p.122.

2. I?P.V.V.,III,p.10.

3. सक्रमत्वं च लौकिक्या: क्रियाया: कालशक्तित: ।

   घटते न तु शाश्वत्या: प्राभव्या: स्यात्प्रभोरिव ।।

   I.P.K.2.1.2.

and at the same time, on the negative side, brings forth their mutual distinction.[1] These are, in effect, two sides of the same process. This lends a unique character to an object (appearance) and thereby distinguishes it from the rest. Hence the adjectival capacity turns to be the differential one. It necessarily leads one, in the third place, to the epistemic bearings of the problem. The essential nature of the object is nothing but a mere limited manifestation. This extremely limited appearance (e.g., Jar or Pitcher) being associated with the other appearances (viz., earth, colour, shape, etc. that constitute a Jar) in an objective gestalt or complex is easily descernible like the co-extending rays of numerous lamps. But even when there is no object that may warrant an appearance's connection with other limited manifestations, the appearance or manifestation in question is still limited owing to its association with the manifestation of time. This is because the time-force is the only differentiator.[2] To be more

---

1. भगवत एव आभासानाभासप्रथनसमर्थता या, सैव कालशक्तिः । ततोभाव भावोपाधिभूतः क्रमः कालः । I.P.V.V.,III,p.10.Cf.Bhās (V),II, pp.10-11.

२. आभासमात्रं हि भावस्य स्वरूपम्, प्रत्याभासं प्रमाणस्य व्यापाराद् । तदेव आभासान्तरव्यामिश्रणया दीपसहस्रप्रभासंमूर्च्छनवद् स्फुटीभवति । आभासान्तरव्यामिश्रणाभावेऽपि तु कालाभाससंभेदेनैव स्वालक्षण्यं तस्य आभासस्य करोति कालशक्तेरेव भेदकत्वाद् ।

Bhās.(V), I,p.159.

explicit; if a thing be a limited manifestation alone, a thing-in-itself (Sva-lakṣaṇa) can never be an object of knowing. For, then every object, being basically a limited manifestation as such, would cease to have a distinct character of its own. However, this contingency would not arise since time serving as a differentium constitutes the thingness-in-itself (Svālakṣaṇya). Time as an exclusive determinant of a simple limited manifestation renders its (object's) cognition feasible.[1] Thus the time-evoking (projecting) force is reckoned as a source of objective variety, because the latter involves successive emergence of the manifestations or appearances owing to their distinct and respective recognition.[2]

Metaphysically, there is no trace of succession in the pure Awareness (Śuddha Saṁvit). It is only at the empirical level that the manifestation of time-sequence forms part of the activity of the omnipotence of the absolute and, as such, is known to be the Kāla-Śakti. The ultimate agency in course of linear evolution passing through the successive phase, i.e., absence of co-emanation of appearance (प्रथायामसहभावो नाम क्रमः), steps down in the form of action.

---

[1] Bhās.(V)., I, p.159.

[2] विचित्राभासकारित्वेन लक्षिता या कालोत्थापिका शक्तिराभासानां प्रत्यभिज्ञावैचित्र्येण क्रमोत्थापनसामर्थ्यम् ।

I.P.V.V., II, p.37.

At empirical level, action though prominently manifest is ever embeded with its preceding phase, i.e., Kāla-Śakti, which, of course, is comparatively less prominent. Hence, it serves as an attributive element owing to its secondary status. Thus succession, which is an off-shoot of Kāla-Śakti, spells multiplicity into action fixing it fast to the various aspects of time such as past, future, etc; and occasioning the definition of action in terms of manifestation (Avabhāsanā)[1]. We may note that the Krama concept of succession as an attribute (Viśeṣaṇa) and that of Kāla-Śakti as a differentiator (Bhedaka) shows the seeds of the influence wielded by the Mimāṁsā which, too, defines succession (Krama) as an attribute of action (Padārthaviśeṣaṇa).[2]

While defining action as manifestation, appearance or creation, Abhinava anticipates a query. How can manifestation be equated with the omnipotence or absolute agency which is the source of that manifestation ? The objection falls short of consistency, because the manifestation is identical with the omnipotence sporting the sine qua non of objectivity. The omnipotence is termed Action on pragmatic considerations, because in common parlance the same cannot be talked of without reference to succession which is absolutely necessary. This yields clue to why successive manifestation is called action. It is quite consistent with the metaphysics of Kashmir Śaiva thesis in view of the fact that Kriyā (action) is defined in terms of Bhāsana (manifestation) or the Viśvāvabhāsana (universal manifestation),[1] whereas Kāla Śakti in terms of Vaicitrya-bhāsana (manifestation of the distinction and variety).[2] The basic implication of the phrase Vaicitrya-bhāsana or Bhāva-vaicitrya-prathana comprises the appearance and disappearance of objects, recourse to which invents an element of difference characterising the various objects when appraised from relational perspective. When, therefore, vernal season approaches, winter is no more there. This mutual exclusion cordoning off one from the other is responsible for the rise of succession. In finale, therefore, the

---

[1] स च क्रियात्मा प्राधान्येन प्रतिभासमान: कालशक्तिरूपेण प्राच्येन वपुषा अनुविद्ध एव .... अप्रधानतया तस्य प्रथनमिति विशेषणात्वम् उपसर्जनत्वात् । तेन कालाख्यया शक्तया समुत्थापित: प्रथायाम् असहभावो नाम क्रम: तेन विचित्रीकृता भूतादिकालानुविद्धा अवभासनालक्षणा क्रिया ।

I.P.V.V.,II,pp.8-9.

[2] क्रम: पदार्थविशेषणतया विधीयते ।

Jaminīya-Nyāya-Mālā-Vistara, 5.1.1,
Varṇaka 2.

---

1. क्रिया च नाम विश्वपदार्थावभासनलक्षणा । Bhās.(V),II,p.217.
2. भासनाच क्रिया शक्तिरिति शास्त्रेषु कथ्यते । [illegible]
यथा विचित्रतत्त्वादिकलना प्रविभज्यते ।।
वैचित्र्यभासनेनैवेयं कालशक्तिरुदाहृता ।
ततोऽवभासमानैतत्कालशक्त्यनुरोधतः ।।
M.V.V.1.90,100.

Vaicitrya-prathana is the basic character of Kāla Śakti, an aspect of the absolute.[1] Now it becomes quite easy to appreciate the Kashmir Śaiva stand that there is nothing that may account for the idea of succession in the realm of the ultimate unity, and hence there is complete absence of the phenomena of succession at that level. Nevertheless, in later empirical realms, that can be explained only with reference to common experience, the phenomena of succession have to be ascribed to Kāla-Śakti.[2]

The continual repetition of the same theme brings three important characteristics of the Kāla Śakti to the threshold.[3] First, it is grounded on the conative aspect or the volitional impulse of the Absolute. Secondly, it entails preclusive diversity into action, and finally it refuses to adhere to certain fixed dogmas in its performance in relation to the external entities. In order to emphasise its second character Kāla-Śakti is designated as Kriyā-vaicitrya-śakti.[4]

---

1. यदा तु शरदाभासं हेमन्ताभासेन च सर्वथैव शून्यमाभासयति हेमन्ताभासं च शरदाभासेन तथा कालात्मा क्रमः उत्तिष्ठति, इति सेयम् इत्थंभूता भाववैचित्र्यप्रथनशक्तिः भगवतः काल शक्ति इत्युच्यते । Bhās.(V),II,p.16.
2. तथाभासनमुज्झित्वा न हि कालोऽस्ति कश्चन ।
   स्वातन्त्र्यात्तु तथाभासे कालशक्तिर्विजृम्भताम् ॥
   न तु पर्यनुयुक्त्यै सा शिवे तन्महिमोदिता ॥ T.A.13.206-7.
3. इच्छामात्रप्रतिष्ठेयं क्रियावैचित्र्यचर्चना ।
   कालशक्तिस्ततो बाह्ये नैतस्या नियतं वपुः ॥
   T.A. 6.182-3.
4. T.A. 6.185.

3-C. KĀLA ŚAKTI AND KĀLĪ

It may, thus, be surmised that Bhartṛhari's Kāla-śakti has gathered subdued glamour as Kāla-Śakti in the Krama but the same is attended with, perhaps, even greater splendour as Kālī or Kāla-Saṁkarṣinī assimilating all the character of the original Kāla-Śakti and transcending it at the same time. Kālī in its essential character is not a plural concept, yet it furnishes a logical background; for, we must admit an idea of logical succession to account for the order of the world. Because, as has been already observed, in Krama the duality is conceptual and is occasioned by the ultimate dynamicity. The same metaphysical entity is styled as Kālī in Hindu pantheon which falls outside the course of present treatment.[1]

---

[1] Abhinavagupta had historical genius. He attempted a great synthesis of all the tantric systems then prevalent, in his Tantrāloka. Kālī-ism was also, perhaps, a dominant feature of the then tantric cults. It appears, therefore, the Krama system was devised to have a synthetic Kālī-creed in the fold of monistic Śaivism and thus the Krama was an outcome of historical necessity in the trantric history. But, be it noted, that this Kālī-creed was a flora and fauna of the Lotus valley and this lends a sharp originality to Abhinava's treatment because outside Kashmir nowhere we come across Kālī being recognized as Kālasaṁkarṣiṇī with its monolithic grandeur. According to Trivikrama Tirtha, the editor of C.G.C., the prologue of Anuttarāmnayaprakaraṇa of Cidambara Tantra gives the name, description and mantra alone of Kālasaṁkarṣiṇī. But this is not of much avail because he feels that most of the forms mentioned in C.G.C. are unknown in Bengal and southern India. An effort was made to verify the veracity of the statement ~~afxhaxi~~ by having a look into the contents of the said tantra. But a copy of the same could

(contd......

4. KĀLA AND KALANA AS FOCAL POINTS

The entire metaphysics of Kālī revolves round the twin concepts of Kāla and Kalana, the latter being more fundamental. The several attempts directed to explain the word Kālī will bear this out.

A brief digression. The word Kālī in singular number stands for the Ultimate in the system, whereas the same word in plural, viz., Kālikāḥ covers the variety of forms assumed by the Absolute for self-expression in specific realms. They are basically one with the ultimate agency and come into being as aspects of the ultimate to nurture a specific purpose and are withdrawn in the process of self-involution. Therefore their derivative history is the same.

4-A. THE SIGNIFICATIONS AND THE GENESES OF THE WORD 'KĀLĪ' AND THEIR METAPHYSICAL BEARINGS

The following lines are addressed to discuss significations of the word 'Kālī' bringing to light some characteristic aspects of the supreme principle.

---

contd.....) not be procured from any source. ~~The~~ Swami Trivikrama Tirtha is no more and the office of the Āgamānusandhāna Samiti, the sponsors of C.G.C's publication, could not be located at their printed address. It appears the reference is possibly to certain MS.

4-A(I). KĀLĪ FROM KALANA AS KṢEPA, JÑĀNA, SAṀKHYĀNA, GATI AND NĀDA

The author of the *Śaivāṣṭaka Kośa* identifies Kālī with Śakti, because 'It operates' (Kalayati). 'It operates' means that it reacts intellectually, throws out, creates, withdraws, counts and knows.[1] The same work calls it Parā Śakti elsewhere, and emanation and withdrawal of the world are traced to it.[2] Abhinavagupta following Bhūtirāja[3] traces the word to the root 'Kala'. Kālī owes its name to its activity called kalana. The root kala is employed in four senses, viz., pushing on, movement, counting and sound (Kṣepa, Gati, Saṁkhyāna and Śabda respectively). Gati again gives two additional meanings, e.g., acquisition (Prāpti) and apprehension (Jñāna).[4] Abhinavagupta elsewhere adds two more to the list, e.g., enjoying and merging back of one's empirical personality into the self (Bhogīkaraṇa and Svātmalayīkaraṇa respectively).[5] Each word here represents a

---

1. कलयति परामृशतिक्षिपति विसृजति संहरति गणयति जानीते चेति शक्तिरित्यर्थः ।
   Śaivāṣṭaka Kośa(MS), folio.39.
2. कालोग्रस्यते क्षिपति च सृजति जगदिति काली पराशक्तिरिति ।
   Ibid., folio.123.
3. दीपाज्ज्ञानाच्च काली कलनवशतया । T.S., p.30.
4. यद्गतिज्ञाने प्राप्तौ च वर्तते । T.A.V., III, p.204; also see II, P.235 and M.P.(T).9.39-47.
5. T.S., p.30.

technical concept. Kramaṇa and Kalana happen to be synonyms in this respect. The ultimate principle acquires the name of Kālī or Kāla-saṁkarṣiṇī for its inherent potency to effect all the five sorts of Kalana. Manifesting with magnitudes or definite dimensions (Iyattayā kalana) and knowing - are the two most popular aspects that allow an aspect of spiritual dynamism to be recognised as Kālī. They are intrinsically vivid aspects of the supreme dynamism. Although it manifests succession, it is not imperative for it to toe down to a specific order. It may, therefore, be posited that Kālī is but कलनकर्तृत्व.

The external emanation of self is Kṣepa.[1] Whatever was hitherto latent in it as identical with it, is driven out as universe constituted by cognizing ~~with~~ subject, objects of cognition and means thereof. This involves interplay of time as there is gradation in manifestation.[2] In its Jñāna-aspect it realizes the unity of the world, thus manifested, with itself. The third aspect, Saṁkhyāna by name, refers to its determining capacity that provides a clear-cut connotation of every category of experience. Thus reckoning of the external world in definite forms finds expression in such propositions as 'this is a jar' and

---

1. इमाः प्रागुक्तकलनास्तद्विजृम्भोच्यते ततः ।
दोपो ज्ञानं च संख्यानं गतिर्नाद इति क्रमात् ॥
स्वात्मनो भेदनं दोपो भेदितस्याविकल्पनम् ।
ज्ञानं विकल्पः संख्यानमन्यतो व्यतिभेदनात् ॥
गतिः स्वरूपारोहित्वं प्रतिबिम्बवदेव यत् ।
नादः स्वात्मपरामर्शशेषता तद्विलोपनात् ॥ T.A.4. 173-175.

2. दोपो बहिर्मुखेच्छात्मयोषित्सम्भोगजन्मनि ।
प्रवृत्तेस्तारतम्यादिवशात् कालमयः स्थितः ॥ M.P.(T),9.40

'this is not so'. Technically it may be called Apohana or Vikalpa, that is, exclusion of all things not coming under a particular category. Hence subject is excluded from object and so on.[1] Gati is another form of the supreme dynamism (Kalana). Gati (i.e. Prāpti) is the attainment of one's true nature after dispelling the clouds of distinction between all categories of experience. That is, the artificial bifurcation of subject, object etc., is abolished here. Abhinavagupta employing a metaphor suggests that, just as the difference between the original prototype and reflected figure is absent in case of the phenomena of reflection,- if the mirror breaks the reflected figure goes back to its original source, not that it attains something new -; in the same way, realisation of one's essential nature follows the sublation of logical distinction between the self and the manifested world. The realization that the reflection is metaphysically an imaginary construction leads to the grasp of their basic identity. This is called 'ascending one's own nature (Svarūpārohitva). In its fifth aspect, i.e., Nāda (sound), Kālī effects the retention of self-consciousness of self-brooding (Svātma-parāmarśa-śeṣatā) alone,[1] since all the above stages are attached ~~b~~ to one which is in the thick of distinction and plurality. The attainment of self-consciousness takes place with the disappearance of the differentiating categories of determinate-indeterminate knowledge on apprehending them as one with the five functions of the absolute.[2] This furnishes adequate material to induce one to draw his own conclusion. In the first place, all these types of Kalana synchronize to a great extent with the five function of the ultimate reality, namely emanation, sustenance, withdrawal, disappearance and grace.[3] In the second place, kalan as Nadana (the fifth phase) appears to have an implicity reference to the Krama concept of Parā Vāk. Kālī's foremost

---

[1] It may be suggested that the twelve or sixteen stages of cosmic unfolding known as Kālis are due to this aspect. Similarly Kalana as Saṁkhyāna refers to the various stages (Bhūmikā-bheda) giving rise to such a phenomenon as pentadic tendency etc.

---

1. T.A.V.,III,p.175.
2. Krama Naya Pradīpikā, p.4.
3. Cf. M.P.(T). 9.38-49. This aspect, in fact, has been specially taken note of in the system and consequently the five functions of the Absolute in the other Śaiva systems of Kashmir have been attributed to Kāla-Saṁkarṣiṇī. Vide- रुद्रशक्तिरपि कालकर्षिणी त्वत्कपंचविधवृत्तिसूचनी ।

C.G.C.3.21;

cp., यस्य नित्योदिता [illegible]भासा कालदायकरी ।

सृष्टिस्थित्युपसंहाररूपा तदभरणे रता ॥

Quoted,T.A.V.,I,p.9.

aspect is called Parāvāk, not because it is an object of speech but because it can express the undifferentiated, indeterminate matrix in its totality. The suggestion is that Nāda is nothing except self-consciousness.

In a sense the concepts of Gati as Jñāna, Gati as Prāpti and that of Nāda may appear to be mutually overlapping. There is, therefore, every likelihood that the respective implications may be confused. The first two aspects of Jñāna and Prāpti can be distinguished with reference to their divergent references to the element of mentally constructed determinacy (Vikalpa). Owing to Apohana, the principle of exclusion in other words, reality is expressed through the multiplicity of modes and categories of experience; nevertheless, it is taken to be one with itself by the self or the experiencing agency. This aspect is known as Jñāna. The resulting form of knowledge in which the whole of objectivity is predicated takes the form 'All this is verily me' (सर्वमिदमह्मैव). An exactly similar case is found in the system of Advaita Vedānta, where too the objective identity with the subject is said to figure as 'All this is Brahman' (सर्वं खल्विदं ब्रह्म). It is now obvious that inspite of the fact that the two terms are bound by the relation of identity, the two experiences, i.e., "Sarvamidam" and "Aham" have separate existence. This, thus, cannot be indeterminate knowledge because the duality of the knower and the known as well as the objective plurality denoted by by the term 'All' (Sarvam) do really figure in the knowledge. It is why Abhinavagupta describes this knowledge as 'determinate knowledge though pure in nature'.[1] On the other hand, the aspect of Gati or Prāpti is that state of identity where the separate existence of the subject and object is as true as a fiction. The object loses its individual personality and appears in its most general form denoted by the term 'this' (Idam). The root metaphor again is of reflection and the reflecting medium , e.g., mirror. The reflection owes its very being to the mirror. As the reflection, even though one with the reflector, appears as distinct from it, similarly the object, though one with consciousness, appears as external to it. Thus the variety (Sarvam) is denied to objectivity (Idam) in the first instance, and in the second, it remains bereft of individual personality except that of the experiencing entity. A comparative look on the Advaita Vedānta would again furnish a similar illustration by negating the सर्वता and sublimating the इदन्ता in सर्वं खल्विदं ब्रह्म . The remaining Idam Brahma

---

1. तदेवं तु समस्तार्थनिर्भरात्मैकगोचरम् ।
   शुद्धविद्यात्मकं सर्वमेवेदमहमित्यलम् ॥
   इदं विकल्पनं शुद्धविद्यारूपं स्फुटात्मकम् ।
   प्रतिहन्तीह मायीयं विकल्पं भेदमावकम् ॥

T.A.4.112-113.

transpires to be Aham Brahma, since the Ātman and Brahman, or object and subject, are one and the same. Nāda is the indeterminate aspect of the ultimate dynamicity which transcends the world of logical constructions, objectivity and cognitions thereof. Thus what remains finally is the self-consciousness alone expressing itself as 'I'.[1]

There is a direct suggestion in the Mahānaya-Prakāśa[2] that the word Kālī stands for a set of four goddesses. There are three such sets. The first set underlines the inner working of the phenomenon of creation, the second that of sustenance and the third that of withdrawal. In the first instance, the word 'kālī' stems from the root kala - to throw (Kṣepa); in the second, from Kala - to sound and to count (Śabda and Saṁkhyāna); and in the third, from kala- to move (Gati). The three stages relate to the knowable, the instrument of knowing and the knower respectively as purely cognitive concepts. It may not be out of tune to mention that in the Krama texts the terms Ākṣepa, Visarga, Iyattā, Kalana and

---

1. संविदेवहि आश्यानीभूता नीलादिरूपतामधिशयाना प्रमाणोपारोहद्वारेण तद्रूपतां विलाप्य प्रमातरि विश्रान्तिमभ्युपगच्छन्ती स्वेन प्रमात्रेकात्मना रूपेण स्फुरति ।

   T.A.,III,p.141; also see, Dr.Pandey's Presidential address to the Tantra-Darshan-Parishad of the Tantra-Sammelan, Sanskrit University, Varanasi, now published in S.S., 20-1, pp.27-28.

2. M.P.(T) 9.38-48.

Parāmarśa are occasionally substituted for Kṣepa, Gati as Prāpti, Saṁkhyāna and Nāda respectively.[1]

This semasiological background is a unique aspect of the Krama terminology despite the fact that the concept of Kālī marks the close affinity among the Krama, Kula and the like systems.[2]

4-A(II).KĀLĪ FROM KALANA AS KĀLA INHERENT IN THE ABSOLUTE

The second etymology of the word Kālī is again related to Kalana, but in an altogether different way. Kāla or time serves as a successive as well as supra-successive determination of objects though remaining inherent in the absolute. But the extrovert manifestation of the kāla or temporal phenomenon is due to Kālī.[3] Kālī, to be more explicit, is the Freedom to manifest itself in the form

---

1. परामर्शात्मकत्वेन विसर्गादौपयोगतः ॥
इयत्ताकलनाज्ज्ञानात्ताः प्रोक्ताः कालिकाः क्वचित् ।
T.A.3.252-53.

2. न केवलमेताः क्रमदर्शनादावेवोक्ता यावदस्मन्नयसहोदरेषु
शास्त्रेष्वपि इत्याह ।
T.A.V.,II,p.236.

3. T.S.,p.45, in.S.5-7.

of the world stringed into subjective and objective categories that owe their appearance to the volitional upsurge. In this sense Kālī is an aspect of the absolute and not the absolute itself.[1]

The reference of Kālī as an aspect of the ultimate calls for an explanation. The entire concept of channels is rooted in the larger concept of the Prāṇa, the vital-air, Cosmic Breath. The successive and supra-successive appearance of the channel is the very essence of time, Kāla, which constitutes an integral aspect of the absolute. Kālī, as the primordial capacity of the absolute is deemed to be responsible for the emergence of that category of time.[2] Because of the interplay of the Cosmic Breath (प्राण), time comes to be distinguished from Kālī. Though neither successive nor non-successive in itself, Kālī is Śakti since it is adequately potent for lending a formal content to the world of objectivity. The resulting phenomenon, to repeat, is basically coeval with time, i.e., the successive and non-successive conditioning of objects.

---

[1] T.S., p.46. Also cf. यदुक्तं श्री श्रीनाथपादैः श्येव स्वातन्त्र्यशक्तिं स्वां सा श्रीकाली परा स्मृता,

Quoted, S.S.V., p.12.

[2] This is different from its namesake Kāla-tattva in the impure order.

4-A(III) KĀLĪ FROM KALA SIGNIFYING ADHVAN

Kāla, in another context, is a very wide term and comprehends the two channels of space and time (Deśādhvan and Kālādhvan) re~~s~~presenting the arena of cosmic evolution. Either consists of a triad. The Kālādhvan consisting of Varṇa, Pada and Mantra serves as the denoter of the Deśādhvan that consists of Kalā, Tattva and Bhuvana. This significand -significans link (Vācaka-vācya-bhāva) reduces the two parallel lines of cosmic process that originates from a still higher source, the absolute i.e., kālī, essentially identical. For this matter the word Kālakrama is picked up so as to represent both the orders despite the system's open acquiescence in the outwardly distinct existence of spatial and temporal successions.[1]

4-A(IV) KĀLĪ FROM KĀLAGRĀSA

It is called Kālī or Kālasaṁkarṣiṇī, because it always appears eager to annihilate the operation of Kāla[2].

---

1. देशकालकलना विशेषतो यद् भवानि विहितं निगद्यते ।
व्यक्तिजातितनुसंश्रितक्रमं तद्धितं तव बहिर्विजृम्भणम् ॥

C.G.C.1.15 and comm;I,pp.36-37.

2. कालकलनाकलंकग्रसिष्णुतया ।

T.A.V.,III,p.157.

Kāla is nothing but the unfolding of itself. The moment it is realised that all this is an emanation of the self, the element of Kāla is annihilated. This process is technically called Kālagrasa.[1] The famous twelve Kālikās are the various stages through which the Kāla is eliminated and they, in their turn, find eternal abode in the ultimate, Kālī the deity par excellence, that is devoid of temporal content. This is Absolute. This is the Thirteenth principle transcending not only those twelve principle stages but even the Parameśvara, the highest category of the Trika system. Generally the nature of the Lord is defined as (His) being the rest or terminus of the process of Kāla. This is to say, the process of Kāla's extinction finally subsides in the absolute. But the Kālī is a higher principle that goes to the length of taking Parameśvara or the terminating point of Kāla in its fold.[1] The epithets of Kālī, e.g. द्वादशार-रश्मिमयकालचक्र भदितार्पणा and षोडशान्तकालभूमिका[2], would bear out the same point on a close scrutiny.[3]

---

[1] सृष्ट्यादिकलनारूपो यत्राक्रमचिदंबरे ।
कालः संहारमाप्नोति कालग्रासः स उच्यते ॥

C.S.,M.S.,also cf.M.P.(T).9.55-56. viz.,

इति बोधोदयानन्दात् कः कालो ग्रस्यते हि यः ।
तद्ग्राससंरम्भपरा याश्च द्वादश कालिकाः ॥
एकैव चिदचिद्भोगनिर्भोगलक्षणा ।
विश्रान्तिः परमादेवी कालोपाधिविवर्जिता ॥

This is interesting to note that according to one of the several derivations Bhairava is so called because it occupies a paramount position among yogins who are well adept in Kālagrāsasamādhi, a compound word, is split into Bhera (kāla) and va (वारयतिअभिभवं करोति) and is meant for those who have rather overcome the time. Bhairava is one that even reigns over them.cf.T.A.V.,I, pp.141-142.

It is equally interesting to find that one of the ten different ways of attaining Brahman mentioned by the Vākyapadīya (vide Vṛtti on Vāk.1.5.) is described as कालवृत्तीनाम् आत्ममात्रास्वसमावेशः For the grammarian, one of the characteristics of Saṁsāra is that all this cosmic event is occasioned in a temporal order by the two functions of prevention and permission (Pratibandha and Abhyanujñā) of Kālaśakti. To be under the influence of the two functions of Time is to be in Saṁsara, to go out of that Saṁsara; i.e.,is to be liberated. As vṛsabha puts it

कालस्य प्रतिबन्धाभ्यनुज्ञालक्षणा वृत्तयः ।
ता यदा न समाविशन्ति तदा मुक्त इत्युच्यते ॥

Paddhati on Vāk.1.5 (quoted by Iyer,Bhartṛhari on Vyākaraṇa as a means of attaining Mokṣa,p.123). The state of self-realization, is nothing but attaining the Absoluteness.

---

[1] या तु कालग्रासविश्रान्तिस्तद्रूपं परमेशितुः ।
या तु विश्रान्तिविश्रान्तिस्तद्देवीरूपमिष्यते ॥
M.P.(T).3.110.

[2] C.G.C. 4.41; comm.II,p.199.

[3] This might offer an interesting study. Possibly the presentation of Kālī as a goddess of devastation in the later religious history of Hindu pantheon has its root in it. The philosophical ~~and a theological~~ contention of Bhakṣaṇa has been forgotten and a theological tinge has been acquired by the retention of the conventional meaning of Bhakṣaṇa. Or else it may be equally reasonable to suppose that the popular concept of Bhakṣana has been accorded a philosophic orientation. It appears that the phrase Kalana signifies Bhogīkaraṇa (T.S.p.30) in such places or such as represented by 4-A(5) below.

4-A(V). KĀLĪ FROM KĀLA AS BHAIRAVA

The transcendental Awareness is called Kāla-Saṁkarṣiṇī because it drags Kāla, the Bhairava within. Bhairava is called Kāla for it manifests the whole world from Śiva, first category of manifestation, down to the earth, the final category. Kāla-Saṁkarṣiṇī holds its sway over Bhairava ensuring that nothing can happen without its dictates.[1] In a similar vein it is asserted that Bhairava is identical with Kāla which is of the nature of sound and cosmic breath (Nāda-svabhāva and Prāṇarūpa). The ultimate level which transgresses the level of cosmic breath (Aprāṇa-bhūmi) is attained when that Bhairava too is devoured. This is, in other words, the state of Kālī.

4-A(VI). KĀLĪ AS A YĀMALA PRINCIPLE OF KĀLĪ & KĀLA

Kāla-Saṁkarṣiṇī as a twin (yāmala) principle of Kālī and Kāla suggests that they disagree in their respectiv names only.[2] For the clearer grasp of the concept of Sāmarasya, one may embark upon analysing the respective functions of Kālī and Kāla, otherwise known as Śiva and Śakti. Kala has two facets. At empirical plane, it throws out the world into existence and gets involved in succession. The same Kāla, at the trans-empirical level, is supra-successive because of its exclusive relationship with the ultimate. Owing to Kāla's operation, I-ness (Ahaṁtā) evolves externally in a progressive order (Anuloma-krama); while its power, Kālī, remains responsible for internal involution (regressive order-Pratiloma-krama) of the time thus manifested.[1] Thus Kāla-Saṁkarṣiṇī is the monistic entity, one without the second, yet in the course of self-emanation it manifests two aspects of Prakāśa and Vimarśa (self-effulgence and Awareness) and then appears as a twin (yāmala) principle, a harmony of two aspects.[2]

---

[1] भैरवरूपी काल: सृजति जगत्कारणादि कीटान्तम् ।
इच्छावशेन यस्या: .... ।।
M.P.(S),p.6; also cf.C.G.C.,comm.,II,p.264.

[2] एषा वस्तुत एकैव परा कालस्य कर्षिणी ।
शक्तिमद्भेदयोगेन यामलत्वं प्रपद्यते ।
T.A.3.234; also see C.G.C.,comm.,I,p.48.

4-A(VII). KĀLĪ FROM KĀLA AS PRĀṆA

In the familiar terminology again the Kālasaṁkarṣiṇī is said to be so, because it drags Kāla within and without. This, of course, is said with a shift in the meaning of the term Kāla. Kāla is prāṇa, breath or the principle of life (or the Prāṇa Pramātā). Hence it is essentially a manifestation of the supreme Awareness which appears contracted as Kāla through its freedom. The principle of life (Jīvana-vṛtti) flows through three channels namely Iḍā, Pingalā and Suṣumnā; has three modes, e.g., Moon, Sun and Fire, i.e., Prameya, Pramāṇa and Pramātā respectively; and resides in three substrates, e.g., past, present and future.[1] Because of this dragging of the Kāla in and out, the creation, sustenance, withdrawal acquire meaning with reference to the external Kāla, the Prāṇa subject. This principle of life is all-pervasive and enlivens the entire world of being, expressing itself through individuals. The sole reason behind the ultimate's appearing as Prāṇa, seems to be its will to display an excellence in the emanation of cosmic variety.[2] So long as the relation of the life-breath (Prāṇa) with the individual (Prāṇa-pramātā) continues, the external world exists. The

---

[1] दोपम्ब वितनोति सँख्यया तद्ग्रहश्च सह्सा परत्रये ।
क्रमस्य खलु काल ईश्वरे प्रत्यमुष्य भवती च काल्यसौ ।।
C.G.C.4.39.

[2] T.A.V.,I,p.10.

---

1. त्रिवहं त्रिपथं त्रिस्थं कालं सा कर्षति स्वतः ।
बहिस्ततश्चात्मनीति श्रीपरा कालकर्षिणी ॥
P.P.42, quoted, Abhi., p.90.

2. चंचत्प्रपंचवैचित्र्यप्रकर्षकरणेच्छया ।
संकोचं परिगृह्णाना संविद् भगवती स्वयम् ॥
प्राप्नोति संकुचत्तत्प्राणग्राहकभूमिकाः ।
कर्षयन्त्यन्तर्बहिश्चेति कथ्यते कालकर्षिणी ।
ततो नैसर्गिकस्तस्याः प्राणसंबंध आगतः ॥
S.S.Va(V).3.190, 195-96.

moment the life-principle is held back, Kālī, the ultimate reality, shines as such. This theory is said to be inspired by the Vājasaneyā Āgama.[1]

5. CORRELATION BETWEEN KĀLĪ AND KĀLA ŚAKTI

It is in this context that an unconscious effort of the Kashmir Śaiva thinker to effect a definite correlation between Kālī and Kāla-Śakti cannot be missed. The idea that the absolute has no tinge of time, i.e., succession etc., in itself raises an anomaly as to how one would then account for the phenomena of succession in the empirical and objective world. The question is valid only seemingly, because to say that the absolute is related to time simply refers to the intrinsic capacity of the ultimate to appear as the universe replete with the vivid and manifold content. Kālī is the name given to such a dynamic ultimacy as, associated that it is with time-force (Kāla śakti), manifests in the external realm the phenomena which, in the final analysis, are identical with Awareness. This integral dynamism emerges as the principle of life-breath animating the entire cosmic order.[1] It may, once again be pointed out, that the Kashmir Śaiva concept of channel (Adhvan) is rooted in that of Kālī or Saṁvit (Awareness) as Prāṇa and is originally divided in its double aspects namely, time and space to which the later set of six Adhvans is traced.[2]

---

[1] तथा च वाजसनेयायाम् -

या सा शक्तिः परासूक्ष्मा व्यापिनी निर्मला शिवा ।
शक्तिचक्रस्य जननी परानन्दामृतात्मिका ।।
महाघोरेश्वरी चण्डा सृष्टिसंहारकारिका ।
त्रिवहं त्रिवधं त्रिस्थं बलात्कालं प्रकर्षति ।।

S.S.Vi, pp.136-137, also cf.S.S.Va(V), p.43.

KĀLAGRĀSA VIS-A-VIS PRĀṆAGRĀSA : Thus, one is in a better position to appreciate the Kashmir Śaiva attempt to equate Prāṇagrāsa with Kālagrāsa and accordingly to define Kālasaṁkarṣiṇī in terms of Prāṇagrāsa(devouring of the life-breath). Constant effort at controlling the movement of life-breath (Prāṇacāra) leads to the complete mastery over it. And this Prāṇagrāsa gradually paves the way to the attainment of the state of Kālasaṁkarṣiṇī, the principle of perfect Awareness, setting all the distinctions of knowledge aside with the logic that the Prāṇa's rise is conditional to and consequent upon rise of time. Time, therefore,

---

1. क्रमाक्रमात्मा कालश्च परः संविदि वर्तते ।
काली नाम पराशक्तिः सैव देवस्य गीयते ॥
सैव संविद् बहिः स्वात्मगर्भीभूतौ क्रमाक्रमौ ।
स्फुटयन्ती प्ररोहेण प्राणवृत्तिरिति स्थिता ॥ T.A. 6.7-8.
सैव कालशक्तियोगिनी संविद् प्राणनात्मतया प्रस्फुरिता इत्यर्थः । T.A.V.,IV,p.7.
इति प्राणोदये योऽयं कालः शक्त्येकविग्रहः ।
विश्वात्मान्तःस्थितस्तस्य बाह्यरूपं निरूप्यते ॥ T.A.6.129.

2. T.A. 6. 21-22.

being per se an unit of knowledge, remains a fiction so far as pure Awareness is concerned.[1]

6. SCRIPTURAL APPELLATION AS SAṀHĀRA-HṚDAYA

Kālasaṁkarṣiṇī is recognised as Saṁhārahṛdaya in the scriptures[2] and is said to be the ultimate point of complete submission and utter withdrawal with absolutely no trace of the objective content.[3] In the context of Saṁvitkrama, the real freedom is said to lie in realization of the transcendental subjecthood by tiding over all the stages containing reference, howsoever minute, to the constituents of knowledge, viz., subject, object, means etc. Even though the universe remains as 'being' in its prenatal (prior to external manifestation) condition, yet through its gradual identification - first with the grasping medium, and then with the cognizing subject in the experiential form of 'I' with the 'this' element pushed back - it

---

1. प्राणग्रासक्रमावाप्तकालसंकर्षणीस्थितः ॥
संविदेकैव पूर्णा स्याज्ज्ञानभेदव्यपोहनात् ।
तथाहि प्राणचारस्य नवस्यानुदये सति ॥
न कालभेदजनितो ज्ञानभेदः प्रकल्पते ।
कालस्तु भेदकस्तस्य स तु सूक्ष्मः क्षणो मतः ।
सौक्ष्म्यस्य चावधिज्ञानं यावत्तिष्ठति स क्षणः ॥

T.A.7.22-25.

2. इदं संहारहृदयं प्राच्यं सृष्टौ च हृन्मतम् । T.A.,4.191

3. संहारात्मनि
सर्वसंहार-संहार-संहारमपि संहरेत् । साशक्तिर्देवस्याभिन्नरूपा शिवात्मिका ॥
इत्याद्युक्तस्वरूपे श्रीकालसंकर्षिणीधाम्नि लीयते तदैकात्म्येन प्रस्फुरतीत्यर्थः।

T.A.V,III,p.221.

attains identity with the metempirical supreme subjecthood. In the conventional phraseology of the system, this is merging in the abode of Kāla-Saṁkarṣiṇī. This stage closely resembles the state of Parama Śiva in the recognition-school. Parama Śiva, is the absolute, ultimate, supreme and fundamental reality subsuming all the categories both of knowledge and being.[1]

7. KĀLA-SAṀKARṢINĪ IN THE ĀGAMAS; AND ITS LATER DEVELOPMENT AS ALL-INCLUSIVE PRINCIPLE

Kāla-Saṁkarṣiṇī is an Āgamic appellation of the absolute.[2] The Tantrāloka traces it to the Devīyāmala Tantra. Originally this name came in vogue in the context of Mahāḍāmaraka Yāga which was detailed in the beginning of the said tantra. Unfortunately, this description is lost to us. In the passage, quoted by Jayaratha from the tantra, it is described as the deity par ultimate (Parātītā). The deity corresponds to the Mātṛsadbhāva of the Śrīpūrvaśāstra, also known as the Mālinīvijayottara tantra.[3] This appellation draws our attention to the perfect subjectivity which characterises this state. The journey from one Kālī to another till the twelfth one is realised consists in a process of gradual awakening of pure subjecthood whereby the identity with Free Awareness is attained. In the *Niśi-Sañcara Āgama* this state is remembered as Vāmeśvarī.[1] It may be relevant to mention, Kālasaṁkarṣiṇī's movement does not adopt a regular mode that it would manifest and appear as and through twelve kālīs only. There is, indeed, no gainsaying the fact that all the cognizers at different levels are permeated by Kālī. It is a transcendental unitary entity looming large in everything and yet evading sub-servience to succession and, for that matter, simultaneity or supra-succession. Self-luminons consciousness is its real character which leaves no scope even for the trace of time, in other words, succession. Kālī is, thus, necessarily pure because the element of succession comes up only in the impure realm.[2] As the totality of power proceeds from it, Kālī is considered to be perfection-

---

[1] सर्वथा त्वन्तरालीनानन्ततत्वौघनिर्भरः ।
शिवः चिदानन्दघनः परमाक्षर विग्रहः ।। I.P.K.4.1.14
ततश्च सावस्था संवित्स्वभावेन ..... भगवतो नित्यशुद्धस्य
गलितप्रमेयकथा सर्वोत्तीर्णा व्यपदिश्यते । BHĀS.(V),II,p.307.

[2] T.S.p.27.

[3] मातृसद्भावसंज्ञास्तेनोक्ता यत्प्रमातृषु । T.A.V.,III,p.206.

---

1. मातृसद्भावसंज्ञास्यास्तेनोक्ता यत्प्रमातृषु ।
स्तावदन्तसंवितौ प्रमातृत्वं स्फुटीभवेद ॥
वामेश्वरीति शव्देन प्रोक्ता श्री निशिसंचरे ॥ T.A.4.177-178.

2. इत्थं द्वादशधा संवित्तिष्ठन्ती विश्वमातृषु ॥
एकैवेति न कोऽप्यस्याः क्रमस्य नियमः क्वचिद ।
क्रमाभावान्न युगपत्तदभावाद क्रमोऽपि न ॥
क्रमाक्रमकथातीतं संवित्तत्वं सुनिर्मलम । T.A.4.178-179;
Also see T.A.V., III, p.208-209.

consciousness. The whole universe can be exhausted in its three powers - The Transcendent (Parā), The Transcendent-empirical (Parāparā), and the Empirical (Aparā). The first one holds, beholds and manifests the entire world from Śiva down to earth as one with itself in the form of indeterminate consciousness or immediacy. The second one sustains this identity, yet at the same time produces distinction as in the case of the reflecting medium and the reflected figure. The total mutual exclusion is due to the third aspect known as Empirical. All these three are clasped within as identical with itself by Kāla-Saṁkarṣiṇī.[1] It is also wholly responsible for manifesting an other similar triad. It is Parā when it appears as omnipotence and freedom. It is Parāparā when it wills to project world-order. It is Aparā when it is essentially of the nature of succession.[2] Prior to creation it is pure, i.e., untarnished by the formal categories of subjects etc.[3] It is the perfect consciousness that assumes all the forms including the twelve-fold order of awareness.[4] It is the prius of the entire external and internal manifestation. All these logical constructions are essentially identical with Kālasaṁkarṣiṇī. That a unitary principle appears in

---

1. T.S., p.27.
2. स्वातन्त्र्यशक्ति क्रमसंसिसृक्षा क्रमात्मता चेति विभोर्विभूतिः ।
   तदेव देवीत्रयमन्तरास्तामनुत्तरं मे प्रथयत्स्वरूपम् ॥

   T.A.1.5.cp.V.Bh.(B.A.), p.4.

3. T.A., 4.148 and 176.
4. Ibid, 4.145-146.
4. Ibid, 4.147.

discrete units as different from itself is occasioned only by its unrestricted freedom.[1] There is complete cessation of all the sensuous and mental activities.[2] It is described as discharging two functions, namely exhibition of difference within itself and display of causal potency underlying the descending and ascending orders of pentadic functionalism (five acts) of the ultimate dynamism.[3] It is, therefore, pictured as the harmony of Sṛṣṭi and Bhāsā, prime and the final acts. It is consciousness-abode of harmony and the supreme speech in nature.[4] Since the entire objective pluralism including Vāha-Śaktis (five streams of supreme energy) and sense-powers is rolled back within its carton, it ever subsists as the transcendental subject (Para Pramātā).[5] The principle of female divinity is itself the Lord Absolute.[6]

---

1. T.A. 4.147.
2. M.P.(S),p.55.
3. एतदेव कालसंकर्षिण्याः कालसंकर्षिणीत्वं यत्स्वस्वरूप .,..., . . एव भेदप्रदर्शनं, तथानुलोमकृत्यपंचकहेतुत्वप्रदर्शनं च ।

   C.G.C.(comm).,II,p.48.
4. सामरस्यभूश्चेयम् .. आत्मानं परावाग्रूपं समरसीभावयति ।

   M.P.(K),pp.54-55
5. T.A.V.,I,p.11.
6. द्वादशैक्यतनुरक्रमो भैरवस्त्वमसि देवि ते स्थितिः ।

   C.G.C. 3.105.

8. KĀLĪ AND ŚUDDHAVIDYĀ

In view of the metaphysical peripheries of the problem, an observation made by Krama scholars needs close attention. This point may be found true of other allied systems alike. Kāla-saṁkarṣiṇī is depicted to have pure and perfect consciousness as its sole being. Kālī has been adored as the presiding deity of Śuddhā Vidyā (the pure knowing).[1] By implication it is Śuddhā Vidyā as such in the metaphysical context. Out of the dual meanings of Śuddhā Vidyā (i) as an end, and (ii) as an instrument to self-recognition called Sattarka in Krama phraseology, Kālī is identical with it in the first sense. In this sence the Śuddhā Vidyā is a most comprehensive principle and is different from its name-sake, the fifth psychic category of experience in the pure order.[2] In a similar vein the Bhairavī in the Kula system is deemed to be identical with Śuddha Vidyā.[3] It has been argued that if the ultimate principle, in its immanent aspect, is to be explained as nothing but self-consciousness, this necessarily has to be in the form of pure experiencing (Śuddhā vedana).

---

1. C.G.C., 4.41; also see T.A.V., I,p.10.
2. Ibid, 4.43; comm., II,p. 202.
3. P.T.V., p.213.

9. KĀLĪ AS ANĀKHYĀ

Kāla-saṁKarṣiṇī, Kāla-kṣayaṁkarī in other words, as Anākhyā or Anākhyā Parameśvarī is a supra-sequential principle that even curbs the tendency for the rise of time-constructions (Kāla-vikalpa). In mystical phraseology the same has been termed Kula-rupa which is another name of Anākhyā.[1] It transcends the level of whatever 'is' and 'is not'. Kālī's presupposition is a logical necessity, should we want to swim across the temporal phenomena.[2] The term Anākhyā (indefinable) means a state defying a name which is a result of the lower grades of speech than Parāvāk. Though this is not of the nature of negation, yet it so appears. In the light of this, a unique blissful experience of self-revelation takes place for the Yogin accounting for the Godly potency overflooding this state. At this level Anākhyā and Bhāsā,[3] reckoned as the thirteenth Goddess, do not differ from each other and it finally emerges as an all encompassing principle.[4] In the āgamic tradition the existence of variety of divine forms in order to serve various ends is due to the agency of Krama (succession). All this variety vanishes in Anākhya and subsists as absolute unity. This is a sequenceless and transcendental realm. It is experience, pure and simple.[1] It is Anākhyā, Avyapadeśya and Anāmakā, simply because language fails to describe it.[2]

---

[1] कुलं पदमनाख्यम् ....। Quoted, T.A.V.,I,p.9.

[2] B.U.(comm)., p.3.

[3] Anākhyā and Bhāsā are used generally as synonyms for Tirodhāna and Anugraha, the two functions of Absolute. Here they are used not in functional sense, but in the sense of ultimate Reality.

[4] M.M.P., p.104.

10. KĀLĪ AS MAHĀBHAIRAVA-CAṆḌO-GRA-GHORA-KĀLĪ

This naturally explains as to why the Mahābhairava-Caṇḍogra-Ghora-kālī, a name given to Anākhya in mystical context, is declared to be the ultimate.[3] This state abounds in the ontological unity of the categories of experience, e.g., subject, object and means of knowledge as well as the cognition (as self-consciousness) that revel in the variety of forms.

11. KĀLĪ AS RUDRA-RAUDREŚVARĪ AND VYOMA-VĀMEŚVARĪ

Rudraraudreśvarī is another name given to Kāla-Saṁkarṣiṇī.[4] The term carries an esoteric and mystic reference, though its philosophical meaning is no less significant. In Vṛnda Cakra it is the Sixty fifth principle that is embedded in all the sixty-four aspects.[1] The most common phrase dealing with its character portrays it as presiding or ascending the highest tide and the state of harmony.[2] It pervades even the first of the five Vāhas headed by Vyomavāmeśvarī.[3] Even the faintest residual trace is not found in it. Hence it is 'lean' (Kṛśá) or lean-framed (Kṛśatanu).[4] The twelve-fold creation is attributed to Kāla. In the sense-world the twelve-spoked emanation includes intellect and mind also. These twelve merge back into ego

---

[1] This idea is amply expressed by the following verse of an āgama :

चिच्छक्तिरमला शुद्धा बाह्यसंवेदनोज्झिता ।
शिवसद्भावधर्मस्था सा ह्यनाख्येति विश्रुता ॥

M.P.(S),p.39.

[2] T.A.V.,III,p.132-33.

[3] या अस्मद्दर्शने पूर्णतया परा इति परमेश्वर्युक्ता । Ibid,p.187.

[4] श्रीकालसंकर्षण्यपरपर्याया रुद्ररौद्रेश्वरी । M.M.P.,p.92.

---

1. M.M.P., p.194.

2. परधाराधिरूढसामरस्यभूः । V.Bh.V., p.68, M.P.(T).7.57.

3. This point must be clearly understood. Vyomavāmeśvarī in the Krama system, the first of the five Vāhas, is different from the Vāmeśvarī of the Vāmakeśvara or Tripurā system. Kāla saṁkarṣiṇī has been identified with the latter.

   The majority of authors, who have dwelt on the five vāhas, are inclined to believe that the Kāla-saṁkarṣiṇī is the highest category of which Vyoma-Vāmeśvarī is the first sprout (cf.V.Bh.V., p.68). The identification of Vyoma-Vāmeśvarī with Kālī (cf.Abhi., pp.506-509) seems possible only in the view of Abhinavagupta (and of course, those who follow him) who on the testimony of his own Krama Stotra believes in the ultimacy of Maheśvara. Thus Kālī comes to be His power.

4. M.P.(T); 7.57. cp.

   इत्थं पूर्णस्वरूपापि महाग्रासैकघस्मरा ।
   सर्वोत्तीर्णा वियद्वृत्तिमत्यजन्ती कृशा स्मृता ॥ C.S.(MS), 39.

(Ahaṁkāra), the thirteenth principle. This Ego replaces Rudraraudreśvarī in the sense-kingdom. The last of the sixty five aspects it is the highest and comes to be deemed as 'rest' (Viśrānti), since the gradual elimination of succession is finally accomplished at this point. It is the supreme Grace,[1] the highest principle described as Akula-rūpiṇī in mystic parlance. As soon as it shows its predilection towards concretization it leads to the emergence of the Kāla-pañcaka, known as Pañca-vāhas also, led by Vāmeśvarī.[2]

12. KĀLĪ AS THE SEVENTEENTH DEITY: ITS ONTOLOGICAL SYNTHETIC AND ANALYTIC ACTIVITY

The Kāla-Saṁkarṣiṇī has been called Ṣoḍaśādhikā or Saptadaśīkalā.[3] The entire universe is reflected within it and is, therefore, identical with it as a reflected figure is with its reflecting medium. The idea is echoed in Pratyabhijñā also.[4] This seventeenth power is reflected in Bhāsā, the fifth and foremost aspect of the absolute's functionalism. It is pure indeterminacy. The sixteen powers form the content of ephemeral multitude while the last one constitutes their prius. Thus the seventeenth power

---

1. M.P.(T),7.51-101.
2. V.Bh.V.,p.68.
3. M.M.P.,pp.105-6,184-185.
4. Bhas,II,pp.135-136.

stands for both, the immanent and the transcendental aspect of the Godhead. This unitary principle breaks into true effulgence and self-awareness (Prakāśa and Vimarśa respectively). It is the unison and harmony for both and is alluded to as Bhairava and Bhairavī or Śakti and Śaktimān analytically. Thus it refers to the ontological synthetic activity and the ontological analytic activity of Kālī. This is why it is called a Yāmala principle. It is the fundamental source of the fifty letters of the Indian alphabet representing the ideas basic to the constitution of the world as well as of five flows and all the mystic circles standing for the categories of experience and their totality. Thus the Seventeenth principle comes to be an alogical, metempirical principle explaining as it does how the world of duality comes into being from a monistic source.

13. THE KEYNOTE OF THE KRAMA SYSTEM

A point deserves our careful attention. The entire metaphysics of the Krama is a journey from the grossest determinate state of the logical construction to the perfect indeterminacy. That the determinacy must be transcended; logical construct must be pierced through, is the key note of the system. It is in the nature of things that the purification of the determinate experience is strongly advocated. The twelve, sixteen, and sixty-four-spoked wheels presided over by the Kāla-Saṁkarṣiṇī are, in simple language, the vehicles of the levels of experience ranging from determinacy to the indeterminate ultimacy.

14. KĀLĪ : A COMPARATIVE LOOK INTO THE COGNATE TANTRIC LORES

A DIGRESSION : The Perfection of the Lord which is Perfect Awareness or Intelligence has been accorded numerous nomenclatures such as Spanda, Kula, Sāmarthya, Urmi, Triśikā, Kālī, Karṣiṇī, etc., in the āgamas bringing forth their specific character and career. The entire universe of being can be summarily disposed of under three powers, viz., Parā, Parāparā, Aparā. The ultimate power (Parā) or Perfection, which grasps the trinity as identical with itself and is known as Parā, Mātṛsadbhāva and Kālakarṣiṇī and so on,[1] only goes to reflect the substantially common ground covered by the individual systems.

A close look into various tantric lores reveals quite a few interesting parallelisms. Tripurasundarī of the Vāmakeśvara sect, Sāra of the Sāra system, Kaulikī or Visarga of the Kula system are the counterparts of the Kālī or Kāla saṁkarṣiṇī in the Krama system.[2] Abhinavagupta in his Tantrasāra[3] tries to reconcile the various epithets and appellations accorded by āgamas that these adjectives etc. are end-oriented. These parallelisms are carried to their

---

1. T.S., pp.17-18.

2. T.A. 3.67-70; 3.143, 146; P.T.V., p.144; V.M.V., pp.28,105.

3. P.27.

farthest limits. According to Śivopādhyaya the supreme divinity of the Krama system finds its counterpart in Prajñā-pāramitā of Buddhist Tantricism.[1] Apart from this affinity the Buddhist Tantricism also talks of Prajñā or Kālī and conceives her as the spouse of the Lord - the Lord Absolute of Karuṇā Śunyatā.[2] It appears that all the tantric sects were interknitted by a close affinity of theses and themes. This offers a remarkable field for future research. The point is further corroborated by the profuse similarity of diction in the presentation of respective deities as ultimate.[3] For instance, Tripurā is described as a uniform continuous principle of self-consciousness transcending all barriers of time, the most pervasive category. Visarga or Kaulikī is represented as the Seventeenth crest (Kalā) and is said to be Akularūpa. Like Maheśvara of Recognition-school, Kālī too has been identified with Pratibhā. This equation is echoed by almost all the authors in their respective spheres. Agreeing with each other with regard to fundamentals they all declare that each of them constitutes the supreme realm of experience and existence and is the original source of whatever comes within the ken of our knowledge, experience and existence. Probably the genesis of their mutual distinction lies not so much in their respective metaphysics as in their practical aspects.

---

[1] इति क्रमस्तोत्रसंवादात् अपादानत्वेनपरैव देवी देशकालाकारावच्छेदविनाशिनी समालम्बनीया । एषैव भगवती निरावरणरूपा प्रज्ञापारमिता इति उच्यते । तत उक्तम् ...... इयमेव शून्यभूमि: विज्ञानतंत्रे परमशिवत्वेन उपदिष्टा ।

V.Bh.V.,p.141.

[2] Cf. तांत्रिक बौद्धसाधना और साहित्य, न०ना०उपाध्याय, p.160.

[3] Cf. V.M.V.,pp.6-7;M.V.V.,I.889-894;P.T.V.;p.164;T.A. 3.67, 253-254.

15. THE TWO LINES OF THOUGHT OWING TO DIFFERENCE IN EMPHASES

Though no ontological difference between Śiva and Śakti, Prakāśa and Vimarśa is maintained and Sāmarasya is declared to be the fundamental character of reality—where all diversity is reconciled in unity,slight predominance of either aspect makes all the difference and answers the existing variety of approaches towards the realisation of the Supreme principle. Thus all the parallel concepts, representing as they do several lines of thought, can be divided into two groups, one emphasising the luminosity aspect and the other the awareness aspect. This divergence is clearly descernible within the fold of Krama system. One group leans towards Śiva or Prakāśa aspect as the ultimate and treats Kālī as subordinate to the Lord, while the other takes Vimarśa as the most fundamental and thus elevates Kālī to the Supreme position of the Absolute.

16. KĀLĪ: A CULMINATION OF VARIOUS PHILOSOPHICAL CONCEPTS OF TIME:

It may not be totally out of the context to suggest that a study of the concept of Kālī as a supreme metaphysical and sole ontological principle in the Krama system brings the student to the threshold of an interesting phase of the history of Indian Philosophy. On the one hand it brings out the latent but close correlation among the cognate tantric creeds which still call for a scientific and thorough study in their proper perspectives and, on the other, emerges as a culminating point of various philosophical concepts of time-force (kāla-śakti) and mythical accounts of the same as a transempirical category[1].

---

1. Cf. Atharva-Vēda 19.53.5 (Kāla-Sūkta) and 19.54.6, Muṇḍaka-Upaniṣad 1.24-26 (perhaps contains the first ever reference to Kālī); Gītā 11.32; Gauḍapāda-Kārikā on Māṇḍukyopaniṣat 1.1.9; Viṣṇu-Purāṇa 1.2.8, 1.2.24; Ahirbudhnya Saṁhitā, vii.5,6. etc.etc.

CHAPTER THREE

DYNAMIC ABSOLUTISM

(A study of the Absolutic dynamism in all its aspects, e.g., ontological, epistemic and esoteric, vis-á-vis the five cycles, namely, Sṛṣṭi, Sthiti, Saṁhāra, Anākhyā and Bhāsā.)

(527-644)

[Preliminary (527) - Relevance of the present treatment to Śāktopāya and its metaphysics (532) - Śaktyāviṣkaraṇa (532) - Krama as Pañcārtha and Catuṣṭayārtha identified with five-fold functioning of the Ultimate (534) - Sṛṣṭi Cakra: Cycle of creation (542) - Sthiti Cakra: Cycle of Sustenance (544) - Saṁhāra Cakra: The cycle of withdrawal (546) - The significance of the three cycles (547) - Anākhyā Cakra: The cycle of the unnamable (549) - The nature of Anākhyā: Concept explained- Anākhyā Cakra as Saṁviccakra and Śāktopāya (561) -Controversy about the precise number of aspects in Anākhyā Cakra (566) - Core of the problem with reference to cognitive process examined (572) - Anākhyā: The Pūjana Krama versus Saṁvit Krama (576) - Kālīs, i.e., different levels of cognitive experience and spiritual progression (579) - Powers in relation to object of knowledge (576) - Sṛṣṭi Kālī or the creative aspect in relation to the object (580) - Rakta Kālī:

Power of sustenance in relation to object (583) - Sthiti Kālī or Sthiti Nāśa Kālī: Power of withdrawal in relation to object (588) - Yama Kālī: the power of inexplicability in relation to object (590) - Powers in relation to means of knowledge (595) - Saṁhārakālī: Power of the creation in relation to means of knowledge (597) - Mṛtyu Kālī: The power of sustenance in relation to the means of knowledge (600) - Rudra Kālī : Power of withdrawal in relation to means of knowledge (603) - Mártandakālī : Power of Anākhyā in relation the means of knowledge (610) - Powers in relation to the subject (613) - Paramārka Kālī: The power of creation in relation to the subject (614) - Kālānala Rudra Kālī : Power of sustenance in relation to the subject (616) - Mahākālakālī: Power of withdrawal in relation to subject (619) - Mahābhairava Caṇḍograghora Kālī : Power of the indefinable in relation to subject (622) - Some concluding remarks regarding Anākhyā Cakra (624) - Four sub-cycles pertaining to Anākhyā (627) - Bhāsā Cakra: The cycle of the Absolute effulgence (634) - Bhāsā as the principle of ultimate transcendence and transparence (635) - Five cycles and the scheme of worship in the system (638) - Mutual relationship of the five cycles and conclusion (640).]

1. PRELIMINARY

The Krama system gives a system of dynamic absolutism in which the Absolute, out of the necessity of its nature as consciousness spontaneously moves itself through its will-power, and ultimately splits itself up into the subjective and objective order. But, as this emanation is an emanation of the self-evolving thought, there cannot be anything like outside or inside; yet, such is the mode of the emanation that each individual self seems to perceive an objective world before it. "The ultimate principle", to quote Dr. S.N.Dasgupta, "is pure consciousness endowed with self-spontaneity, and it is this self-spontaneous consciousness which manifests itself as psychological categories and as objective data side by side, and this makes the whole world of mind and matter with all their developments essentially spiritual in nature."[1] "The world of matter and that of mind are then both equally spiritual, only their spontaneity is manifested in different grades of perfection."[2]

The perfection, in the system, means harmony. The absolute, ultimately, has been conceived of as a melting

---

1. Indian Idealism, p.XXIII.

2. Ibid. p.194.

terminus of opposites and contraries.[1] The Krama system does not hesitate in claiming that the Universe of our discourse or any section of it - including the experiencing subjects - cannot enter on the stage of harmony, until it has exhausted all forms of opposition[2] reducible, in the system, to the 'I' and the 'this' expressions."And the result of that harmony", we may quote with profit the words of B.K.Mallik, "must be unity, as it is unity that alone can represent the realization of common purpose, the sine-qua-non of organic life. If harmony must mean that different centres taking part in it must imply a common purpose, and if different centres can only function to realise that purpose, there must be a stage to represent the realization of that purpose. Harmony without that realisation has no meaning and as the common purpose is bound to be monistic and singular, the realisation is bound to be a unity.[3]" Though these words have come up in the context of his own metaphysics, they sound aptly meaningful in the present context also.

---

[1] स्वयं भासां योगः सकलभवभावैकमयता
विरुद्धैर्धर्मौघैः परिचितिरनर्घोचितगुणा ।

K.S.(A).8.

[2] परिच्छेदाभावात् परमपरिपूर्णत्वमसमम् । K.S.(A).8

[3] The Real and the Negative, p. 467.

The Krama system comes out with a momentous conclusion and approximates to the most modern metaphysical systems of today. It is the mind (consciousness) and, for that matter, the universal mind, which is the ultimate unchangeable reality. But the Krama would never take it as the subject as opposed to what is called the object. This equation, Krama must warn, consciousness -reality should not be interpreted on the lines of Advaita Vedānta. Consciousness in Advaita Vedānta is simply a subject, though ultimate, and contentless. Nothing can be deduced from it except by introducing another concept known as Māyā, which too, is wholly inexplicable.

The Advaita thinkers cannot argue that though we cannot deduce anything from the ultimate mind it is not for that reason without content. It is endowed with a rich content, though indescribable, because homogeneous. The Krama is logically more consistent. To say simply that I feel to be a positive content is one thing, to say that it is positive because other truths can be deduced from it is another; and every rational enquirer will prefer the latter. It is here that the Krama metaphysics has a rational bias, and constructs the epistemic and mystical superstructure, whatsoever, on the firm ground offered by the rational stand it has taken with regard to the nature of reality. Krama is not opposed to the idea of reality as ultimate subjecthood or mind. What it is opposed to is the conception of the ultimate subject as contrary to the object. Reality is not negative, that is, it is not without a content; it is rather replete with content.[1] All other truths can be and are deduced from it. And these deductions are truths by virtue of their being deductions from the Supreme Truth. They cannot be otherwise. These deductions are guaranteed by the inherent dynamism of Reality, thereby ruling out the the adhoc introduction of any concept such as Maya. Even the Maya itself in the Krama system is a deduction from the ultimate implying that the object, the 'this' element in experience, is not opposed to the subject, the 'I' element.

---

[1] It should now be clear why the Krama thinkers take the **Advaitin's** concept of Brahman as negative in content or structure. They do not stop here, but go further and even treat the advaitins on a par with the Bauddha Śūnyavādins. Both have been assigned the Anākhyā stage in the Krama hierarchy of objective emanation -
असदेवेदमग्र आसीदित्यभावब्रह्मवादिनः शून्यताभिमानिनो माध्यमिकाश्च
अनाख्याकक्ष्यायामिव स्वात्ममात्रस्फुरत्तालक्षणमात्मतत्त्वमाहुः ।

M.M.P., p.11.

But this assignment which involves indirect criticism of the two systems holds good in the figurative sense only, otherwise the Śūnya or Anākhyā state of Krama and that of Śūnyavādin, and for that reason that of Advaitin, are taken to be mutually different owing to differences in their bases. Vide.

यत्र अवेद्यं ज्ञेयदशानास्पदम्, अनुपादेयम्, यत्र शून्यं
सर्वालम्बनधर्मैश्च सर्वतत्त्वैरशेषतः । सर्वक्लेशाशयैः शून्यं न शून्यं परमार्थतः ।।
इति उक्तस्वरूपम्,
सावस्था काप्यविज्ञेया मादृशां शून्यतोच्यते । न पुनर्लोकरूढ्यैव नास्तिक्यार्थानुपातिनी ।।
इति उक्तत्वात् यदेव वेद्यस्य अग्रहणं तदेव शून्यत्वं, तेन सुगतसुतभाविता शून्यभूरन्या, देवीनयोपासिनां च अन्या ।

V.Bh.V., p.110

Instead, the former is deduced from the latter. Were it not so, the harmonious realisation would never be possible. If they are opposites, they are so in the limited sense only, viz., in constructing and working out the system of the universe they act as opposites only to let their opposition vanish in the final realisation. This is what harmony implies. The whole process of Samviccakrodaya (rise of the cycle of awareness), which constitutes one of the nine most important features of the Krama system, ~~we may add~~ is directed towards realisation of that harmony where the ideal stands actually realised by all the centres, subjective and otherwise, participating in this great project. It is why, the Krama thinkers are never tired of repeating, the ultimate, i.e., Kālī, is called Perfection-consciousness and the whole universe can be exhausted in its three powers, namely- Transcendent (Parā), Transcendent-Empirial (Parāparā) and Empirial (Aparā),[1] that assume all the forms including the twelve-fold order of Awareness, and suggest how the self-spontaneity manifests itself in varying grades of perfection. Since what we encounter in the beginning of our quest for Reality is the graded perfection alone, Krama system enjoins the gradual course of self-realisation through the successive purification of determinate thought-constructions (Vikalpa-Saṁskāra). The Awareness-cycle (Saṁviccakra) comprising twelve Kālīs amply demonstrates this initial aspect of the system.

---

[1] T.S., p.28.

2. RELEVANCE OF THE PRESENT TREATMENT TO ŚĀKTOPĀYA AND ITS METAPHYSICS

As has already been mentioned, Śāktopāya, that is, the Krama system is a name of a very wide range of spiritual pathways that lead to the final attainment. Out of this group the three, namely, Śaktyāviṣkaraṇa (recognition through discovery of intrinsic potency), Krama-Catuṣṭayārtha (four-fold functionalism) and Vikalpa-Saṁskāra (purification of determinate construction) happen to be the most important. All the three incidentally find full expression through Samviccakra or the cycle of Awareness which is going to be discussed presently. Since all the three are teleologically oriented to reach the common goal- indeterminate ultimacy-, their agreement in detail is not only intelligible but natural also.

2-A. ŚAKTYĀVIṢKARAṆA

Let us begin with the process of Śaktyāviṣkaraṇa, a phrase borrowed from Utpala together with all its associations (शक्त्याविष्करणेन प्रत्यभिज्ञोपदर्श्यते I.P.K.1.1.3). According to Kṣemarāja, who must be credited with adding this Upāya as Śakti-Cakra-Vikāsa (expansion of the power-cycle) to the itinerary of Śaktopāya, whether it is the transphenomenal order **or** the phenomenal one, the Divine Essence always retains its authorship of the five-fold act, viz. Srṣṭi (emanation), Sthiti (sustenance), Saṁhāra (withdrawal), Vilaya (concealment) and Anugraha (grace).[1] The equation, in this respect, between mundane and trans-mundane manifestation suggests that the ultimate principle carries out the five processes even in the condition of Saṁsāra. This authorship of the pentadic functionalism occuring within one's own personal experience, if pursued steadily with firm understanding, reveals the true nature of the absolute, i.e., self, to the seeker.[2] What we call Jīvanmukti (liberation within life-time) is not something adventitious, but consists in knowing the universe as an unfoldment of one's own essential being. This aspect of self-unveiling is characterised as Śaktyāviṣkaraṇa.

---

[1] तथापि तद्वत् पंचकृत्यानि करोति ।

P.Hr. 10.

[2] स्वमिदम् पंचविधकृत्यकारित्वम् आत्मीयं सदा दृढप्रतिपत्त्या परिशील्यमानं माहेश्वर्यम् उन्मीलयत्येव भक्तिभाजाम् ।

Ibid, p.63.

Also see M.M.P.,p.100.

2-B. KRAMA AS PAÑCĀRTHA AND CATUṢṬAYĀRTHA IDENTIFIED WITH FIVE-FOLD FUNCTIONING OF THE ULTIMATE

The unusual attention, which the present system has focussed on the fivefold function of the absolute in both realms, has won for it the title of Catuṣṭayārtha[1] and Pañcārtha.[2]

It is Catuṣṭayārtha, when we leave out the fifth function, i.e., dispensing of grace (Anugrahītṛtā), as it is nothing but becoming the absolute itself. And Pañcārtha, obviously, includes the fifth one also. We shall see, later, that these are instrumental to the emergence of the Awareness-cycle or the cycle of Powers. The point, at issue, merits consideration in a wider perspective and greater detail. In the last chapter various meanings of the root Kala, such as Kṣepa, Jñāna, Saṁkhyāna, Gati and Nāda, have been brought to our notice. All of them are identifiable with these five acts, viz., Sṛṣṭi, Sthiti, Saṁhāra, Anākhyā or Vilaya and Anugraha respectively. Similarly, it may be noted that in their nature and structure they anticipate Icchā, Kriyā, Jñāna, Ānanda and Cit, respectively.[1-2] These two equations, if kept in mind, would facilitate us to understand their character and mode of behaviour even with regard to the part played by them in the epistemic context. Consequently, the sub-equations of creation (Sṛṣṭi), sustenance (Sthiti), withdrawal (Laya), etc., with the knowables, the means of knowing and the knower respectively should, therefore, cease to baffle us.[3] These five acts have been differently termed in the several schools of the Krama system owing to their affiliations with different Pīṭhas. The most popular nomenclature comprises Anākhyā and Bhāsā for Tirodhāna and

---

[1] क्रमः चतुष्टयार्थः । T.A.V.,I.p.150

सृष्ट्यादिचतुष्टयमेवक्रमार्थत्वेन प्रतिज्ञायते । M.P.(S).,p.42

एकस्य चित्प्रवाहस्यक्रमभेदः स्वगोचरे ।
इच्छाज्ञानक्रियाभिर्यः क्रमार्थः सोऽभिधीयते ।।
भेदैश्चतुर्भिरेकस्यां शक्तौ यत्क्रमणं क्रमात् ।
सृष्टिस्थितिलयानाख्यैः स क्रमः परिकीर्तितः ।।

Quoted, Ibid., p.45

[2] प्रपंचवैचित्र्यभुवं प्रपंचयन् प्ररूढपंचार्थरहस्यमत्क्रियाम् ।
प्रकाशयामास महेश्वरः स्वयं परं परामर्शमयीमहंस्फुराम् ।।

M.M.P., p.63.

---

1. Cf. ibid.,pp.60,63; K.S.(A).14;, see ~~axx~~ the following verses which are quoted by Śitikaṇṭha in M.P.(S),p.45:

   चित्स्यादिच्छावती सृष्टिस्तत्र शक्तिः स्थितिः स्मृता ।
   ततो निवृत्तिः संहारोऽनाख्या त्वाद्यन्तमध्यगा ॥

   अनाख्या चित्परा शुद्धा तदिच्छा सृष्टिरिष्यते ।
   स्थितिस्तन्मज्जनं मध्ये संहारस्तन्निवर्तनम् ॥
   इच्छानुपातिनी सृष्टिः स्थितिश्चित्त चमत्कृतिः ।
   तदभावेन संहारो यस्यान्ते देवतात्रयः ।

2. In Catuṣṭayārtha Ānanda is dropped and Anākhyā coincides with Cit.

3. त स्वामी सृष्टिस्थितिलयमयस्फूर्जितरुचाम् ।

   शशांकार्काग्नीनाम् युगपदुदयापायविभवाः ॥

   K.S.(A).10.

Anugraha respectively, the first three terms remaining unchanged. Similarly, in another tradition Atti, Tṛpti, Prāpti, Virati and Viśrānti replace the usual phrase[1] of Sṛṣṭi, Sthiti, Saṁhāra, Vilaya and Anugraha. Yet other traditions supplant these with Udaya, Avabhāsa, Carvaṇa, Kālagrāsa and Viśrānti[2] as well as Ābhāsana, Rakti, Vimarśana, Bījāvasthāpana and Vilāpana respectively.[3]

Since the entire metaphysical base of the Krama system is realisation-oriented, these functional concepts will be examined with reference to the empirical subject and his world of objective experience. Let us take, for illustration, the case of the perception of a post. When a person rivets his eyes on a post, his bare inclination to do so amounts to 'creation' of the object (i.e. post). Creation consists in taking an object (post) as distinguished from the other (i.e. pitcher). Persistence in such a cognition, even for two or three moments, brings out the phenomenon of sustenance; because sustenance is nothing but the staying on of the object in the same condition. But the moment he diverts his attention from the previous object (post) to a new one (pitcher), the previous object is said

---

1. M.P.(S), pp.41,42.
2. Ibid., p.42. cp. S.P., p.48.
3. P.Hr. 11.

to stand absorbed (Saṁhāra) and the fresh one, in question, created. Yet, there is an intermediate or transitional state caused by the transit from one state to the other. This is called the fourth state, i.e., Anākhyā casting aside all the objective association, and is said to be characterised by pure consciousness. In our case this state marks the transition from the diversion from the cognition of the post ~~of~~ to the cognition of the pitcher. Now comes Bhāsā (The Light) which, though immanent in all these processes, claims immunity from them.[1]

These acts admit of one more explanation as well. It is common knowledge that a post is usually made of wood; yet, on the occasion of the post's perception, we are not necessarily conscious of its having been manufactured out of wood. Hence, when a post is perceived as a post, its latter aspect (i.e. being a product of wood) remains unnoticed and similarly, when the latter factor is taken note of, the former one recedes to the shade. In each case, whichever (of the two) is perceived is created while the remaining one stands withdrawn. But the complex perception of the post as a whole, e.g., a wooden post, in which both the factors are called upon to render their part, marks out the state of sustenance, because the individual brightness of the two cognitions is for the time

---

1. M.M.P., p.53.

being lost in the said configuration. Once the object, whatever be the case, has served its purpose, the determinate consciousness - 'this is a post' - subsides. This period of qualm is known as Anākhyā, the unnameable, followed by the state of realisation of the self-spontaneity of the ultimate thought called Bhāsā.[1] It is in this context that a reference may be made to Kṣemarāja's observations.[2] According to him, transcendental consciousness, while entering into the sphere of the body etc., in the process of self-externalization, "makes objects like blue etc., appear in definite space, time etc. Then with reference to appearance in definite space and time etc., it is His act of emanation (Sṛṣṭṛtā); with reference to appearance in another space and time etc., it is His act of withdrawal or absorption (Saṁhartṛtā); with reference to the actual continuity of the appearance of blue etc., it is His act of maintenance (Sthāpakatā)";[3] act of concealment (Vilayakartṛtā) consists in making the object appear as different and that of dispensing grace (anugraha) lies in appearance of everything as essentially identical with the supreme principle of self-effulgence. By taking another illustration, in which the perception of the yellow follows the perception of the blue, the idea may be made still clearer. Such a case, at the outset, would present the percipient as withdrawer (Saṁhartā) from the point of view of the cognizer of the blue already manifested. But the same would mean creatorship for one who is perceiving yellow being manifested. Sustainer is he with reference to the manifestation of distinction. He exercises concealment with reference to the object whose impression the heart has retained. He comes to be known as dispenser of grace in view of his letting the world, which has been reduced to a germinal form, i.e., memory etc., identify itself with pure awareness.[1] These very five acts have been differently termed in the Krama terminology, e.g., manifesting (Ābhāsana), relishing or attachment (Rakti), self-realising (Vimarśana), settling of the seed (Bījāvasthāpana), and liquefying (Vilāpana) respectively. These

---

[1] M.M.P., p.53.

[2] P.Hr., pp.62-63. Also cf. M.M.P., p.53. Maheśvarānanda's treatment of the point, in hand, has actually been drawn on Kṣemarāja's.

[3] We have tried to retain the translation by Jaideva Singh, in general, except modifying it when there was a difference in interpretation or else occasion demanded so.

---

1. यथा प्रथमाभासितनीलतद्ग्राहकभावापेक्षया संहर्तृत्वम् , अवभासमानपीततद्ग्राहकभावापेक्षया स्रष्टृत्वम्, विच्छिन्नताभासाद्यपेक्षया स्थितिहेतुता, अंतः संस्काररूपतापादिताभासापेक्षया विलयकारित्वम् , शुद्धसंविदैक्यापन्नप्रविलापितस्मृत्यादिबीजभावाभासापेक्षया अनुगृहीतृत्वम् इत्येवं सर्वदा सर्वासु दशासु पंचविधकृत्यकारित्वम् माहेश्वरमेव स्वरूपं सर्वत्र जृम्भमाणमवस्थितम् । तत्रैव .....कैषांचिदेव अनुत्तरसमाधिधनानां धिष्ण्या अधिरोहति, न तु अन्येषां देहाद्यहंभावभाविनाम् ।

Sp.S.,p.12, also see M.P.(S), pp.44-45.

have been reinterpreted in terms of perceptual functioning of the senses.[1] Thus, from the exclusive Krama point of view, whatever appears through the successive functioning of the sense-divinities is, so to say, emanated. An object, thus brought forth into appearance, is said to be sustained in experience by the Sthiti-devī (maintenance-goddess) so long as it is enjoyed by the particular cognitive sense. It is withdrawn at the time of confident grasp, viz., "I have known the object." However, when in the process of withdrawal the object of experience generates various inner impressions of doubt, i.e., contraction of nature, it is pulled up to the state of concealment (vilaya or Anākhyā) by making it acquire the germinal state of the future creation. When this world in the germinal condition is held back inwardly, and anything else that figures in our experience at that moment is brought to sameness with the quintessence of the knowing self, through the processes of Haṭhapāka and Alaṁgrāsa (that refuse to tolerate any determinate experience and existence as separate from consciousness), it is regarded as the state of Anugraha. In other words it is the attainment of perfection, an outcome of supernal grace.[2]

---

[1] Kṣemarāja adds - श्रीमन्महार्थदृष्ट्या दृगादिदेवीप्रसरणक्रमेण ... Ibid, p.64. Curiously enough, Jaideva Singh translates श्रीमन्महार्थदृष्ट्या as 'from the point of view of the highest end' which is not substantiated by facts. It simply means "from the point of view of the Krama."

[2] P.Hr., pp.64-66.

Kṣemarāja takes up this problem in detail in his Spanda-Sandoha written with the sole purpose of explaining as to how this realm of Śakti-Cakra-Vikāsa contributes to the self-recognition.[1] The five-fold function of the absolute is raison detre of the world. But, does it not come in conflict with the established Krama view that the various phenomena of creation and destruction etc., of the universe are brought about by their respective presiding deities ? For Kṣemarāja there is no discrepancy between the two views. His interpretation of the phrase 'Sva-Śakticakra-Vibhavam " (Sp.K.1) in his Spanda-Nirṇaya leaves no doubt on this score. For him, the Absolute, Manthāna Bhairava (be it noted that Kṣemarāja agrees with Abhinavagupta in holding the supremacy of Maheśvara), is the source of the entire cosmic sport embracing, creative activity, manifestation, enjoyment and absorption which all proceed from the cycle of twelve divinities, such as Sṛṣṭi, Raktā, etc., the presiding deities of creation etc. But, while these divinities perform their functions, they do so under the impact of a close embrace of the Lord.[2]

---

[1] Sp. S., pp.16-20.

[2] Sp. N., p.6; cp.

अनर्गलस्वात्ममये महेशेतिष्ठन्ति यस्मिन् विभुशक्तयस्ताः ।
तंशक्तिमन्तं प्रणमामि देवं मन्थानसंज्ञं जगदेकसारम् ।।

K.S.(A).28.

This fivefold functional activity of the absolute has a consistent and uniform flow and is revealed to those alone who are endowed with tremendous spiritual awakening.

3. SṚṢṬI-CAKRA : CYCLE OF CREATION

We may now switch over to the other margins of the Five Functions. All these acts, functions, or states of the absolute agency have been conceived, in their own right, as constituting the five cycles (cakras) all going by their respective names. These cycles, in the esoteric language of the system, reflect the flow of Universal energy as a continuum. Hence mutual pervasion among them is not ruled out, rather it is accepted to be the self-evident inference from it. Their acquiring of the individual name depends on predominance of the respective function over the rest of them.[1] Though each act incorporates the semblance of all other acts, the predominance of one implies the emergence of the variety with regard to that one only.[2] Without looking deeper into all these cycles, some brief observation should suffice presently. Sṛṣṭi, Sthiti, Saṁhāra, Anākhyā and Bhāsā - the nature of these acts consists in Kriyā (Jñāna) Icchā, Udyoga (effort) and Pratibhā (lit., Shining to). The very dynamism of the Lord is known as Bhāsā. On the analogy of an unruffled and calm ocean that suffers the rise of waves after waves on its surface owing to it contact with air, it may be suggested that it is Bhāsā which supplies the basis for the rise of all acts in succession. Thus creation is said to be the synthesis of five processes, namely Udyoga, Avabhāsa (manifestation), Carvaṇa (chewing or relishing), Ātma-vilāpana (self-liquefying) and Nistaraṅgatva (wavelessness). All of us, the empirical subjects, are invariably associated with each of these processes. For example, the function of a potter may be analysed. In the first instance, he gets ready to create externally what erstwhile was one with his thought. This is Udyoga. The idea achieves a concrete shape with the aid of a stick, wheel and other instruments. This is Avabhāsa. In the third instance, while employing the product in service of many a purpose, he constantly takes the object as his own. This is called Carvaṇa. The moment it has served its cause (arthakriyā), the potter gets indifferent to it. This is the fourth instance known as Vilāpana, followed by the fifth and final stage called Nistaraṅgatva, when even the memory of the purpose served by the pot vanishes. And thus, though the Bhāsā is beyond Krama (succession), it appears to be successive due to its inherent freedom.[1] The cycle of creation is said to consist of ten crests or aspects (Kaḷās) with reference to the five processes described above and their agents. In the mystic terminology they are known as Yonis and their Siddhas.[2] These Kalās reflect the absolute's first propensity toward self-concretion.

---

[1] तत्तदुद्रिक्तांशोपसंग्रहात् सृष्ट्यादीनां पृथग्व्यवस्था । M.M.P., p.101

[2] ततश्च सृष्ट्यादिपंचकृत्यान्तर्गतमखिलमपि वैचित्र्यमेकस्यां
सृष्टावेव परिस्फुरतीत्युक्तं भवति ।

M.M.P., p.101

4. STHITI-CAKRA : CYCLE OF SUSTENANCE

Now we come to Sthiti-Cakra, the cycle of sustenance. Sustenance consists in continuation of the emanated until the desire to withdraw them has arisen.[2] It has twentytwo aspects, namely, (i) four lords of ages (Yuganāthas), who preside over their respective spiritual seats (Pīṭhas), are known as doer (Kartā), knower (Jñāta), resolver (Vyavasitā) and conscious or Aware (Cetā). They are responsible for the rise of different worlds under the various states of experience namely, wakeful, dream, deep sleep etc. To these four the number of their spouses, the presiding divinities of those Pīṭhas (Oḍḍyāṇa, Jālandhara, Pūrṇagiri and Kāmarūpa) may also be added. These four are known as Kriyā (activity), Jñapti (understanding), Vyavasiti (resolving or determining), and Citi (conscousness). All these are assigned to the head-wheel (Śiraścakra)[1]. (ii) Next come the twelve princes (Rājaputras) that live in hexagon (Ṣaṭkoṇa) of the heart and form two groups of six each. The former, known as Sādhikāra (with authority), includes intellect plus five organs of action; while the latter, known as Niradhikāra (without authority) comprises mind and five organs of intellect.[2] (iii) And, in the centre of that hexagon are seated the two, i.e., Kuleśvara and Kuleśvarī that stand for 'ego' (Ahaṁkāra) and 'egoity' (Abhimāna-Śakti). This completes the total aggregate of twentytwo aspects which lie at the root of self's emergence as the multitude of forms. The lords of the ages impart significance to this cycle.[3]

---

[1] M.M.P.,p.101; The views expressed by Dr. Gopinath Kaviraj in his तांत्रिक वाङ्मय में शाक्तदृष्टि (pp.80-91) are taken from M.M.

[2] Ibid; M.P.(S), pp.112-114; M.P.(T) 8.7 -
पंचाकाशस्वरूपस्य सचक्रस्यानुरूपतः ।
योन्यादिपंचरूपेण पूजनात्मा यतः स्थितः ।।

[3] स्थितिर्नाम सृष्टानां पदार्थानां यावत् संजिहीर्षोदयमवैयाकुल्येन
अवस्थानम् यदुक्तं स्थितिर्नाम स्वरूपस्य तद्रूपतया धृतिः ।
M.M.P.,pp.102-3.

---

1. M.M.P., pp.102-3; also see M.P.(S), pp.114-116.
2. राजनाद्व प्रकृतिरंजनाच्च मां राजसंज्ञामनुबोधकर्मणो: ।
   षाट् त्वया पृथगमी प्रवर्तका: पुत्रभावमधिरोपिता: शिवे ।।

   C.G.C.2.43.
3. युगनाथप्रसादेन सर्वदास्य स्थितिर्यत: ।
   अतस्तदात्मकत्वेन स्थित्यात्मा पूजनक्रम: ।।

   M.P.(T).8.12.

5. SAṀHĀRA-CAKRA: THE CYCLE OF WITHDRAWAL

The sustenance- cycle is succeeded by the Saṁhāra-Cakra (i.e. cycle of withdrawal). Withdrawal consists in holding and drawing the objects - the externally manifested - back to their native fold, e.g., self, in the form of latent traces (Vāsanā) containing potentials of the future creation.[1] Here the eleven Kalās happen to be at work. The 'Ego' (Ahaṁkāra) represents Antaḥkarṇa (internal organ, viz., Manas, Buddhi and Ahaṁkāra) taken as one composite entity. This, together with ten sense-organs, accounts for the eleven Saṁhāra-Śaktis (potencies of withdrawal) which emerge after consuming the former. At this level, the ego works as the subject (because without this the concept of limited subject is meaningless), sense organs as the means of knowledge, and the objects of these senses as knowable. These Kalās are nothing but those aspects of the ultimate dynamism which stand for the internal grasp of this triad.

The notion of Eleven Rudras, in Śaiva and Hindu pantheon, may be easily understood with reference to these Saṁhāra-Śaktis.[2] All the three cycles form the various modes of self-adoration characterised by indeterminacy. The main objective of these cycles is to make an allowance for all the spiritual aspirants, who have come up to the respective levels of these cakras with an unflinching mental attitudes, to have for ever the process of time nullified (kālagrāsa) at all the different levels of experience.[1]

---

[1] संहारो नाम बहिरुद्वान्तानां भावानां पारमेश्वरे प्रकाशे पुनः
प्रसूत्यौचित्येन वटधानादिनीत्या वासनात्मतयावस्थानम् ।
M.M.P., p.103

[2] M.M.P., p.103. For treatment of this problem from the point of view of the alphabatical matrices cf. M.P.(S), pp. 117-118.

5-A. THE SIGNIFICANCE OF THE THREE CYCLES :e.g. SṚṢṬI, STHITI AND SAṀHĀRA

The author of the *Mahānayaprakāśa* gives sufficient hints to the effect that a controversy prevailed amidst the sub-schools of the system with regard to the utility and efficacy of the three cycles. The controversy reached the touching heights, and one of the schools actually went to question the very merit of propounding the concept.[2] They are of the opinion, once the mortification of the

---

1. सर्गावतारसंहारचक्राणामित्थमिष्यते ।
पूजनात्मस्वरूपाणां क्रमोऽयं निर्विकल्पकः ॥
अत्राधिरूढवृत्तीनां व्युत्थानावसरेऽपि यद् ।
कालग्रासो भवेन्नित्यं नानानुभवभूमिषु ॥

M.P.(T)8.20-21

2. कथनादेव येषां तद्विश्रान्तिर्जायते परा ।
सृष्टिस्थितिसंहारचक्रापेक्षां न कुर्वते ॥
वृन्दक्रमानन्तरं तैरनाख्यं चक्रमिष्यते ।
सृष्ट्यादिचक्रत्रितयं तन्मते नैव पूज्यते ॥

Ibid.8.24-25.

process of time (Kālagrāsa) has been accomplished by the aspirants, all their psychoses would naturally subside at the final point of concurrence (Saṁkrāma) - a state of unobscured vision and complete rest. Such elevated aspirants are led to ultimate bliss by a little guidance and for them these three cycles are of no use. On their part, they want Anākhyā-Cakra (the cycle of the unnamable) to be worshiped, after Vrnda Cakra. But differs the author of the *Mahānaya-Prakāśa (T)*[1], for, in his view, the practice and grasp of these three cycles (viz, Sṛṣṭi, Sthiti and Saṁhāra) not only causes the miraculous control over the atmosphere, both internal and external, but also induces an additional sense of self-fulfilment. The scriptural texts, such as the *Vīrāvalī* and the *Siddha-Sūtra* have actually inspired the author in formulating such a stand. The scope of threefold cycle can be extended to all the spiritual processes namely, kathana or Uccāra, Pūjana and Saṁkrāma.[2] But more important than this generalisation is the author's remark that these three wheels share a common feature, in the sense, that they are intended to achieve self-revelation (आत्मज्ञानसमुत्थैः), constitute a type of cognitive process akin to retrospection of the objective perception (निर्भावानुभासात्मकैः) and are, thus, deemed to realise their essence as submergence in Awareness (संविन्मज्जनसारतामुपगतैः).[1]

---

[1] अस्मन्मतेऽपि तदपि परिपूर्णार्थमिष्यते ।
स्तद्स्माद्ढिवशाद प्रभावोहि प्रवर्तते ।।

M.P.(T) 8.26.

[2] For these concepts see Capter 5.

Maheśvarānanda in his Mahārtha-mañjarī finds himself in complete agreement with the author of the Mahānaya-prakāśa. He is quite emphatic in his views and feels that the only valid course open is to assimilate and imbibe the spirit of the five cycles beginning with Sṛṣṭi and ending with Bhāsā. To preach or go in for any other order is an act of blasphemy and profanity.[2] He is not without scriptural support, the Krama-Sadbhāva is his harbinger.[3]

6. ANĀKHYĀ-CAKRA : THE CYCLE OF THE UNNAMABLE

THE NATURE OF ANĀKHYĀ: CONCEPT EXPLAINED — Now we pass on to Anākhyā-Cakra hailed by the veterans as the

---

1. M.P.(T) 8.30
2. सृष्ट्यादिभासान्तं चक्रं श्रीदेवपाणिसम्प्रदायानुप्रविष्टैरस्माभिरनुसन्धीयते, न पुनरेतद्विपर्ययेण ।

   M.M.P.,p.108
3. Ibid.

~~xxxxxxx~~ quintessence of the system. This is the final stage of the four-fold (catuṣṭayārtha) and the penultimate one of the pentadic (Pañcārtha) Krama. This cycle of the Unnamable is the same what has been severally referred to as the cycle of Awareness (Saṁvicckra). Anākhyā, being a function of the Absolute, represents a particular state of the supreme agency or subjectivity. Thus in the fourfold Krama, Anākhyā is nonetheless recognised as Reality itself, orelse as constituting the basic content of Reality. Automatically, on such a view, Parā Vāk (Supreme Speech) and Anākhyā are not distinguished as such and are held identical.[1] The same Reality conceived as Anākhyā is called Vyāpinī in the context of creation, Samanā in that of sustenance and Unmanā in that of withdrawal.[2] It enlivens the entire panorama of experiencing entities, modes and objects of such experiences, and the subjective reactions growing out of them. It is Anākhyā, as it has freed itself from all the three functions. A thing acquires a name in accordance with its function. Naturally a thing cannot claim a name if it has to perform none.[1]

---

[1] चेयं ....परावाक् आत्मरूपा.. विश्वमयी संविद् भासते ।
M.P.(S),p.39.

[2] तदुन्मेषवशादिच्छा समुदेति प्रसूयिनी ।
सृष्टिः सा परमा वाचा व्यापिनीति कथ्यते ।।
यत्रेच्छा सा निपतिता बाह्यार्थे सह्यैव हि ।
तच्चर्वणा स्थितिर्नाम्ना समना सा प्रकीर्तिता ।।
तत्स्वरूपं स्वमादाय संहृता तदुपेक्षणाद् ।
संकोचनाद्विकासस्य संहारश्चोन्मनावशाद् ।।

Quoted from an āgama, ibid. Also cf.p.42.

Śitikaṇṭha is clearly in sympathy with the above view-point. Abhinavagupta is comparatively silent on the point, but Jayaratha's treatment of his views in the Tantrāloka reflects his inclination towards the above view. Maheśvarānanda appears to have adopted a different line. In his view Krama is five-fold one, Anākhya occupying the fourth place. Though he denies any substantial difference between Bhāsā and Anākhyā,[2] he makes no pretensions about the penultimacy of the latter. In his view Anākhyā defies a name owing to its transcendence over the three later stages of Vāk beginning with Paśyantī. It has been equated with Sūkṣmā, a new variety of Vāk, which has been introduced by him as a matter of logical deduction. As regards the nature of the anākhyā the author of the Cid-gagana-candrikā thinks with Maheśvarānanda. According to the former,[3]

---

1. कार्यतस्तु भवेत्ख्यातिर्विनिवृत्तौ कथं हि सा ।
   कार्यत्रयविनिर्मुक्ता ह्यनाख्येया प्रकीर्तिता ॥

   Quoted, M.P.(S), p.43.

2. T.A.V., III, p.132; also cp. प्रीणययन्ति चतस्रः सृष्टिदेवीप्रभृतयः सुधाया इव बलिभिः पतिसंततः स्वात्मसमर्पणेन ।

   Kaula Sūtras. (MS), folio 2a.

3. M.M.P., p.105.

Paśyantī as Nāda, Madhyamā as Bindu, and Vaikharī as Lipi function respectively in the respective wheels, viz., Sṛṣṭi, Sthiti and Saṁhāra. This state, coming up after the withdrawal of the cognitive trinity, viz., subject, object and their relation of knowing, is characterised by the lone survival of consciousness. Since this consciousness is negative in content, consequent upon the removal of other aspects of the cognitive process, it is metaphorically spoken of as 'void' (Śūnya). Intrinsically, this is not a pure vaccum, because there still persists an inner consciousness of the transcendental self-spontaneity in the Yogin's experience.[2] It is pictured as inscrutable, simply because the exact quantum of the ultimate dynamism at this stage can neither be ascertained nor asserted in our language. In this sense even the inexplicability happens to be figurative. The idea has been clearly echoed in the *stotrabhaṭṭāraka.*[3] The two different stands, as narrated above, have led to further divergence among the votaries of the system particularly in regard to the number of

---

1. नादविन्दुलिपिविग्रहा गिरस्तिस्रः ऊर्ध्वगविमर्शीकराः ।
संहृतिस्थितिविसृष्टिधामसु व्यापृतस्त्वदध ईशवल्लभे ।

C.G.C.2.9

2. यत स्वत्प्रकाशैक्यविकल्वेन योगिना किमन्तर्विमृष्टव्यं यदलौकिकस्फुरत्तात्मक-
भासानुभवसौख्यसम्पद्वि जृम्भात्मकतया पर्यवस्यति ।

M.M.P.,p.104. Also cp. Sp.K.25.

3. यदुक्तं स्तोत्रभट्टारके अकथ्यं वा त्र्यातीतमुपचारेण गीयते ।

Quoted, M.M.P., p.104.

aspects, i.e. divinites, associated with the cycle named after this state. It shall be examined at an appropriate time within the confines of this chapter.

Immense importance has been attached to Anākhyā Cakra, for there is no better vehicle of attaining the cherished objective of self-knowledge. Two reasons have been adduced to support the contention. The one is mystico-philosophical and other is psycho-metaphysical. The former unveils the basic texture of the Sṛṣṭi-Cakra etc., while the later outlines the spiritual possibilities in proportion to the aspirant's phychological make-up and susceptibilities.

On our analysis of the five functional states of a living organism or the Supernal Being, and for that matter, all the respective Cakras associated with these states, one has a reason to think that each of all these Cakras overlaps and passes through the rest of them. Thus of Sṛṣṭi, Sthiti and Saṁhāra, Sṛṣṭikrama is embraced by Sthiti, Saṁhāra and Anākhyā, or the Sthiti by Saṁhāra and Anākhyā etc. Hence, one would be fully justified in conceiving such a cycle corresponding to Anākhyā state of subjecthood, the terminus to which every thing moves. But, one may suspect that there is no room for its further sub-division as done by some thinkers into sub-stateslike Sṛṣṭi-anākhyā, Sthiti-anākhyā and Saṁhāra-anākhyā. Is it to suggest that the pure indeterminate Matrix splits itself into Sṛṣṭi, Anākhyā etc., falling back upon its association with distinguishing attributes (upādhis) etc. The clearcut answer is that considering the structure of the respective cycles as a whole (i.e. comprising various states, e.g. rise, maintenance, submersion etc.), it would easily be discovered that the cycles in question are necessarily one with their representative states and are finally reposed in themselves. Thus, for example, Sṛṣṭi Cakra is Sṛṣṭi in essence and rests in Sṛṣṭi. The same is true with the other two, i.e., Sthiti and Saṁhāra. It is only in Anākhyā Ckara that their repose in the fourth stage or final state (instead of themselves) becomes possible. Thus, in Anākhyā Cakra creation, sustenance and withdrawal etc., though each successive in its place, are reposed in Sṛṣṭyanākhya, Sthity-anākhya and Saṁhārānākhya respectively.[1] And these three levels of anākhyā, which so far were associated with their distinguishing attributes (upādhis), now lose themselves in the primeval indeterminate

---

[1] क्रमत्रयस्य स्वरूपमात्रविश्रान्तिरेव अस्ति, न तु तुर्यक्रमगर्भीभावः । अनाख्यचक्रे तु सृष्टिः क्रमगर्भापि सृष्ट्यनाख्यविश्रान्तैव, स्थितिश्च क्रमगर्भापि स्थित्यनाख्यपरा, संहारश्च क्रमगर्भोऽपि संहारानाख्यपरायणः ।

M.P.(S), p.119.

Anākhyā and assume unity with it. The Kramas like Sṛṣṭi etc., are actually rediscovered in order that they may attain identity with their prius.[1] Otherwise, the very idea of diversity is foreign to it. Even then this multiplicity, e.g., Anākhya-Prabhava (born of anākhya), Anākhya-maya (of the nature of anākhya), Anākhya-pratiṣṭhita (grounded on anākhyā) and Anākhya-viśrānta (reposed in anākhyā), is brought out anew, simply to feel the full rigour of an unbroken spiritual continuum by letting the breaks ultimately disappear in the forceful current of harmonious awareness.[2]

The other factor which contributes heavily to Anākhyā Cakra's enormous significance grows out of its very nature. The Cakras such as Sṛṣṭi, etc., operate in the hemisphere of succession. But Anākhyā is supra-successive.[3] Whatever the touch it has with the world of succession, it is because it constitutes their substrate.[4] Anākhyā cycle occupies a unique position in the course of

---

1. एष सृष्ट्यादिक्रमो मूलभूतानाख्यस्वरूपविश्रान्तये पुनराविष्कृतः
   इति - तत्परोऽयं प्रपंचजातः । M.P.(S),p.119
2. अनाख्यप्रभवोऽनाख्यमयोऽनाख्यप्रतिष्ठितोऽनाख्यविश्रान्तश्च, इति विभाग-पूर्वकमविभागविश्रान्त एक एवाखण्डचिदाभासरूपो अनाख्यक्रममयो भेदविगलनेन सामरस्यमयो महार्थः । Ibid, p.120
3. अक्रमक्रमकलोत्तीर्णं प्रथम । M.P.(T),9.1.
4. सर्गावितारसंहाराः क्रमात्मानो व्यवस्थिताः ।
   अनाख्यक्रममपि क्रमात्त्वमेव तदाश्रयात् ॥ Ibid. 9.19.

spiritual quest and is conducive to the forcible and sudden mortification of the process of time (Kālagrāsa); because, it bustles with trans-sequential self-awareness and, yet, remains anointed with sequence.[1] The natural outcome is that whatever the object, if it is traversed by our senses, the phenomenon of Anākhyā is very much in force. In other words, Anākhyā covers all the world of our daily intercourse including not only the relation, but the relata as well.[2]

The Anākhyā is a priori in the sense that it pervades, although essentially supra-sequential by itself, the domain of succession that entails and characterises the phases of emanation, sustenance and withdrawal.[3] The Krama thinker means to say, that the phenomenon of succession is possible only when the reality appears in discrete and discontinuous bits. But, at the same time, the apparently sundered and insular moments do not give up inherent rhythm

---

1. अक्रमात्मपरामर्शात् क्रमारूषणारूपिणः ।
कालस्य सहसा ग्राससंक्रमादित्थमिष्यते ॥
M.P.(T),9.20

2. यस्मिन् यस्मिन् हि विषये संक्रमन्ति मरीचयः ।
तत्र तत्र ह्यनायासादनाख्यस्फुरणं स्थितम् ॥ Ibid. 9.21.

3. तद् सर्गस्थितिसंहाररूपे योयः क्रमः स्थितः ।
तत्र तत्राक्रमत्वेन अनाख्यं प्रथमं स्थितम् ॥
M.P.(T).23.

and relation. Really speaking, the succession as an exclusive entity does not suffer any connection in between the objects and, thus, the whole universe is reduced to the chaotic state of disconnected islands. Similarly, in a continuum denying to it any possibility of its emergence as successive phenomena, the concept of relation becomes logically meaningless and redundant. It is only through the Reality, manifesting itself through its own spontaneity into the exclusive and opposing events, that the phenomena of succession and their mutual framework can be accounted for. In this particular instance, Anākhya Cakra stands for that continnum that dwells constantly in all the phases, such as creation etc., which are said to be successive as they stand isolated by mutual exclusion and abnegation. At this junction, the interlude between the succession and non-succession, there comes a stage of complete self-poise (viśrānti) free from the tinge of either due to loss of 'Time' as a determinant of our experience.[1] Time's (i.e., succession's) elimination is a must. Otherwise, the whole process of knowing would go bankrupt, for it would fail to comprehend the 'other' object. This is due to the fact that

---

1. अत्रांतरेऽपि विश्रान्तिः क्रमाक्रमपदोज्झिता ।
कालोपाधेरनाक्रम्यै नान्तरीयकतया स्थिता ॥

M.P.(T).9.24.

the object and cognition both have taken recourse to varying nature and form as a result of delimitation of their essential being, i.e., self. First there is blue, then apprehension and still then relish or thorough grasp--and, if all stand in mutual isolation, the knowledge of blue would ever remain an impossibility. The phenomenon of knowledge is possible only when we are able to trace out the hidden liaison among the retala. Although the succession has been defined as Kāla by mutual exclusion (Anyonyavarjanāt), the phenomenon of understanding cannot be possible without taking into account the retala in utter isolation from one another.

Thus, we have to contend, all our experience and our communication with the external and mental world becomes feasible on the role played by Anākhyā. In this way we face the phenomenon of succession, and without denying the 'difference' or the 'exclusion' we have an experience thereof owing to anākhyā. And, at this point, the possibility of emergence as well as knowledge of manifold variety that is our world arises.[1]

---

[1] M.P. (T) p.9.25-30:

नोचेद् भावान्तरे संविद् प्रसरेद् कथमन्यथा ।
तद्रूपमात्रावष्टम्भाद् परिच्छिन्नात्मरूपतः ॥
नीले तावद् स्थितं मानं भानं च किल चर्वणे ।
क्रमेण स्थितं नो चेन्नीलसंविन्न सिध्यति ॥

(contd....)

Since, the mystical phenomenon of Anākhyā has been dwelt upon in a context devising ways for spiritual emancipation, it gains added significance. Emancipation or, more correctly, 'liberation within life-time (Jīvanmukti), consists in realising the self as it is.[1] Hence, the Krama thinker does not plead a negative attitude towards life, instead, it adopts a positive one. By taking each and every mode of life as true and genuine as any other could be, he makes the respective stages of spiritual aspirants the starting points of spiritual progression. There is no point in disparaging a man who is too much motivated by a sheer carnal desire or addicted to alchohal or given to eating of meat; because, each one entertains the possibilities of spiritual emancipation.[2] The modus operandi should be

---

(contd....) आदौनीलं ततो भानं ततश्च यदि चर्वणम् ।
अन्योन्यपरिहारेण नीलसंविन्न तद्भवेत् ॥
कालक्रमात्मा कथित: क्रमश्चान्योन्यवर्जनात् ।
नैवं काचित् प्रतीति: स्याद्विविधांशाभभेदत: ॥
तन्निरंशविदां भोगमयानाख्यानुभावत: ।
सर्वानुभवसंसिद्धौ लोकयात्रा प्रतिष्ठिता ॥

आमुखाद् भासमानश्च क्रमो योऽयं व्यवस्थित: ।
यथानुभवमेतस्य भेदेऽनाख्यं स्फुटं स्थितम् ॥

[1] यथास्थितस्य तस्यात: स्वरूपमुपपद्यते ।
तत्परिज्ञानमयी जीवन्मुक्तिर्निगद्यते ॥ M.P.(T)p.9.14

[2] प्रायो हि मैथुने मद्ये मांसे च परिदृश्यते ।
आसक्ति: सर्वजन्तूनाम् विशेषात् कस्यचित् क्वचित् ॥ (contd....)

such as to create a sense of respect for whatever they are addicted to, since every thing, intrinsically, has flown from one single source. Corresponding to the various states of deep respect for and consequent involvement in their respective enjoyments, their susceptibility to spiritual elation swells up; and, the stage comes, when they prove spiritually as emancipated as others having come through different paths.[1] Follows the implication that real spiritual adventure consists in sublimating the perspective, enlarging the vision and reorienting the attitude. Any spiritual discipline, worth the name, must aim at fostering this value or attitude. It has been therefore rightly said, the one, who has realised the **essence** of Anākhyā, ever remains inebriated with an awareness of harmony in experiences at all the levels.[2]

(contd....(2)....)

यदि तत्यागसंरम्भः पूर्वं तेषां विधीयते ।
उपदेशो न स मनागपि चित्ते प्ररोहति ।।

M.P.(T).9.4.5

1. यथास्थितोपभोगात्मपूर्वं यत्तूपदिश्यते ।
तत्राधिकढिलौकिस्य श्रद्धापूर्वं प्रजायते ।।

Ibid. 9.8.

2. लोलीभावस्थितं नित्यं सर्वानुभवभूमिषु । Ibid. 9.2.

6-A. ANĀKHYĀ-CAKRA AS SAṀVICCAKRA AND ŚĀKTOPĀYA

Now we have come to a delicate point. The rise of the 'cycle of Awareness' (Saṁviccakra) has been laid down as one of the cardinal necessities of the system. In fact, the Anākhyā-Cakra and the Samviccakra differ in names only. The essence of various descriptions of Śāktopāya consists in marking out the gradual stages through which a determinate idea, a logical construction, passes in order to get purged of all adventitious and impurifying affiliations. Thus, the residue, in any case, would be Pure Thought. The strengthening of the indeterminate idea, in the yogin, accounts for the emergence of the cycle of Awareness.[1] Really speaking the entire Śāktopāya is mental in structure (Cidupāya), psychological in character (Jnanopaya) and epistemic in approach (Mānopāya). Were it not so, we would completely write off our experiences of this manifold world rendering the whole philosophy an exercise in futility. The whole universe can be bracketed, without exception, under three heads, viz. Knower (Pramātā), means of knowing (Pramāṇa) and knowable (Prameya). They are nothing but the forms assumed by the absolute dynamism so as to satisfy the urge of self-expression. Each such cognitive form of

---

1. T.A.V., I, p.299.

supreme consciousness passes through a fourfold phase (Krama-Catuṣṭaya), namely emanation, sustenance, withdrawal and anākhyā.[1] Thus, four different modes of an object are possible owing to the emergence (Ullāsa), enjoyment (Sambhoga), relish (carvaṇa), and cessation or conclusion (Virāma) thereof. Similar is the case with the means of knowledge (Prameya) and the knower (Pramātā), too.[2] The famous twelve deities conform to respective contents of their prototypes and form a group of four each.[3] Since they are essentially identical with the inherent activity of the thought, it is on their strength that the pure thought- the indeterminate idea, free from even the latent traces of logical thought construction (Vikalpa or buddhi-nirmāṇa), is revealed to the knower or the spiritual pilgrim.[1]

---

[1] एवं स्वरूपरूपं हि मेयमानप्रमावृत: ।
सर्गावतारसंहारमयैराक्रम्य वर्तते ।।
M.P.(T).9.15; also quoted by Jayaratha, T.A.V.,III,p.128.

[2] तत्र मेयस्वरूपस्य चतुर्धा भेदसम्भव: ।
आदावकलितोल्लासस्तत्सम्भोगस्तत: परम् ।।
ततोऽपि चर्वणा तत्र विरामस्तदनन्तरम् ।
एवं मानस्वरूपेऽपि चतुर्धा भेदसम्भव: ।।
स्वौचित्येन परिज्ञेयो मातृरूपे तथैव च ।

Ibid, 9.31-33.

[3] स्वस्वरूपानुगुण्येन प्रत्येकं कलनावशात् ।
सृष्टिस्थित्यादिभिर्भेदैश्चतुर्धा अपि ता: स्थिता: ।
Ibid. 9.16.

The same problem has been tackled elsewhere in a typically different way. Śitikaṇṭha, the talented author of the Mahānaya Prakāśa, finds out at least three stages in each act, howsoever subtle or minute it may be. By generalization, he applies this principle in purely an epistemic context. For instance, when we punch a hundred lotus-leaves by one stroke, though the process of piercing through is very difficult to catch and is liable only to be ascertained logically, the each leaf feels the pressure of the stroke at three points consecutively, viz. the beginning, the middle and the end. Though the time consumed is computable only mathematically, yet there had been, thus atleast three hundred punches. Likewise, each expansion of awareness (Saṁvit-prasāra) , i.e., each cognitive process, comprises at least three stages[2]. Wherever there is a phenomenon

---

1. M.P.(T), 9.34.

2. इति सूक्ष्मेऽपि संवित्प्रसरे प्रत्येकं भूमिकात्रयसंभवः । ... उदयोऽपि आदिमध्यावसानभेदेन त्रिधा । एवं स्थितिरपि उद्यन्ती स्थितिमती प्रत्यस्तमिता तथा संहारोऽपि प्रवर्तमानः प्रवृत्त उपशान्तश्च ...इति नवधा भावः । ... ज्ञानस्य आद्यन्तसमतया क्रमव्यवस्था भूमिकाभेदेन भासते ... स चोक्तवद् आद्येन सह चतुर्धा महाक्रमः परिभाष्यते ।

M.P.(S), pp.40-41.

of knowledge, an apprehension rises, subsists and then disappears. These stages are still divisible into three sub-stages, viz., emanation into Ādi, Madhya and Avasāna; sustenance into Udyantī, Sthitimatī and Pratyastamitā; and withdrawal or disappearance into Pravartamāna, Pravṛtta and Upaśānta. These nine stages together with the three sub-stages of anākhyā account for the fourfold succession (Krama) and the twelvefold rise of awareness. It is why these stages underlying a cognition have been identified with the vibrations, i.e., functioning, of the senses. According to the Kramakeli, they stand in the following order[1] -

Sṛṣṭi-Sṛṣṭi, Sṛṣṭi-Sthiti, Sṛṣṭi-Saṁhāra, Sṛṣṭi-turīya; Sthiti-Sṛṣṭi, Sthiti-Sthiti, Sthiti-Saṁhāra, Sthiti-turīya; Saṁhāra-Sṛṣṭi, Saṁhāra-Sthiti, Saṁhāra-Saṁhāra and Saṁhāra-Turīya.

And, as already pointed out in the preceding chapter, the perfection of the ultimate reality shows itself in manifesting the tremendous multitude of powers, three being the chief-powers among them, accounting for the rise etc., of the universe and subsuming all the subsidiary powers within. Each of these three, known as Parā, Parāparā and Aparā, assumes four forms in Sṛṣṭi, Shiti, Laya and Turya. This fourfold rise of each power accounts for the twelve stages of cosmic unfolding. The same are known as Sṛṣṭikālī etc., in mystic parlance.[1] Abhinavagupta, though himself the author of the above scheme, deviates a bit from it in his Tantrasāra in suggesting that the four divinities, including the principle of the ultimate freedom called Kālasaṁkarṣiṇī, assumes three forms each in creation, sustenance and disappearance respectively.[2] Much capital should not be made out of this apparent digression which, according to Jayaratha, is not accidental but purposive and serves the interest of particular schools.[3]

---

[1] M.M.P., p.104.

---

[1] तस्य शक्तय स्वैतास्तिस्रो भान्ति परादिका: ।
सृष्टौ स्थितौ लये तुर्ये तेनैता द्वादशोदिता: ।।

T.A.1.107; and

तदुक्तम धाम्नां त्रयाणामप्येषाम सृष्टयादिक्रमयोगत: ।
भवेच्चतुर्धावस्थानमेवं द्वादशधोदित: ।।
स्वसंवित्परमादित्यप्रकाशवपुरव्यय: ।

T.A.V.,I,p.151

[2] ता: स्ता: चतस्र: शक्तय: स्वातन्त्र्यात् प्रत्येकं त्रिधैव वर्तते ।
सृष्टौ स्थितौ संहारे च इति द्वादश भवन्ति ।।

T.S.,pp.28-29.

[3] T.A.V.,III,p.134.

6-B. CONTROVERSY ABOUT THE PRECISE NUMBER OF ASPECTS IN ANAKHYA-CAKRA

We have been consciously trying to avoid an important but controversial issue, how many aspects are there in Anākhyā Cakra - twelve or thirteen? The problem has proved an enigma with the different spokesmen of the system. It has, consequently, always remained a subject of heated criticism and riddled by the controversy that has been raging round it within the confines of the system. By the majority opinion, there are thirteen aspects or crests in Anākhyā-cycle.[1] This view, according to Maheśvarānanda, has full support of such celebrated texts as the *Kramakeli*[2], the *Mahānayaprakāśa*[3] and the *Stotrabhaṭṭāraka*.[4] The thirteenth guardian deity is Bhasa herself which is stringed through all the twelve goddesses, the mystic symbols of their respective phenomena.[1] They number thirteen. Because, on the one hand, there are twelve individual senses which in the absence of any activity owing to utter want of objective world are condensed to sheer subjective existence, and consequently justify their subsistence like the inner bulbous root (antaḥkandavat) by containing the seeds of future multiform objectivity. And, on the other, there is their totality or epitome (Samaṣṭi) which is the Divinity par excellence.[2] The Cid-gagana-candrikā, too appears to have joined hands with the advocates of the thirteen Kālīs.[3] The Thirteenth goddess is portrayed as being immanent in the twelvefold succession and yet transcending their order.

---

[1] तत्र च ताः शक्तयस्त्रयोदश । M.M.P., p.104

[2] इति क्रमकेलिक्लृप्तया ... त्रयोदशीभूतया... Ibid.

[3] आद्यां द्विषट्कदेवीनां वमनग्रासतत्पराम् ।
देवीं त्रयोदशीं वन्दे तादात्म्यप्रतिपत्तये ॥

Quoted, ibid. The verse is not traceable in the published edition of M.P.(T). It might be one of the concluding verses which are missing from the MS on which the published text is based. But the Maheśvarānanda's presentation of M.P.(T)'s stand is faithful, as is evident from the following verse which is available in the published text :

कालग्रासान्तमुदयाच्चतुर्धा विहितो हि यः ।
तस्य विश्रान्तिरेकैव ततो देव्यस्त्रयोदश ॥ 9.17-18.

Jayaratha cites these lines without revealing the source and has subjected them to a harsh criticism. cf. T.A.V., III, p.128 and onwards.

[4] एताश्च सृष्टिकाल्यादिव्यपदेशेन स्तोत्रभट्टारकादौ उद्घाट्यन्त इति
त्रयोदशविधानोपनिषद् । M.M.P., p.105; cp.
एतदर्थानुसारेण स्तोत्रभट्टारके मया । M.P.(T).9.69

---

[1] अनाख्याभासयोरत्र नोपदिष्टः पृथङ्मनः इति स्थित्या सर्वानुस्यूतया भासाभट्टारिकया त्रयोदशीभूतया परिस्पन्दतया अध्यवसीयन्ते ।

M.M.P., p.104

[2] याः सृष्ट्यः स्थापयित्र्यः संहर्त्र्यश्च तास्तादात्विकावस्थायां संहर्तमात्रपारिशेष्ये पि उद्भविष्यद्वेद्यवैचित्र्यापेक्षया किंचिदन्तः - कन्दवदवतिष्ठमाना द्वादशेन्द्रियतत्समष्ट्यात्मना त्रयोदश संभवंति ।

Ibid.

[3] त्वष्टुरम्ब शिवबोधभास्वतः पृष्ठतः प्रभृति या मरीचयः ।
द्वादशक्रमपदत्रयोर्ध्वगास्तासु संचरसि त्रयोदशी ।

C.G.C.2.70

This view is further corroborated by a doubtful reference to Sukālī,[1] (Sādhukālī) which accounts for the addition of one aspect to the twelve kālīs recognised unanimously and whose inclusion has been strongly objected to by Jayaratha. However, the viewpoint has not died out even today. Scholars like M.M.Dr. Gopinath Kaviraj are not averse to such a view.[2] Moreover, the view seems to have been inspited by such agmic texts as the Sārdhaśatika[3] and the Tantrárājabhaṭṭāraka.[4]

Jayaratha, coming in the tradition of Abhinavagupta, rejects the above thesis with the solid conviction that twelve Kālīs alone form the subject matter of Anākhyā Cakra.

---

[1] कालपावकमुखं शिवान्तकं विश्वमब्धिपतितोदबिन्दुवद् ।
पूर्णतां वहति यत्र दीप्तिचिदघस्मरी त्वमिह साधुकाल्यसि C.G.C.2.51
The reference is said to be doubtful, because Agnihotra Sastri the commentator, takes it as a delineation of Kālānalarudrakālī. Whereas, Trivikrama Tirth, the editor of the other edition, indexes the verse as depitcing Sukālī (cf.p.6, Skt.Int.). On our part, we do not attach much credence to the view of Sastri whose treatment of the Kālīs, though learned and brilliant as usual, is a bit off the track. The ground for our contention lies in his overfondness for giving as many interpretations to a verse as are even remotely possible. This habit carries him to the extreme of discovering even more than 14 kālīs (cf.C.G.C.,II,p.230), whereas, in fact, Kramastotra is said to have eulogized 12 or at most 13 Kālis according to differing traditions.

[2] तांत्रिक वाङ्मय में शाक्तदृष्टि । p.92.

[3] चन्द्रकालीपदं चान्ते त्रयोदश उदाहृता: ।
Quoted, T.A.V., III, p.161.

[4] त्रयोदशविधा काली विज्ञेया नामभेदत: । Quoted, ibid, p.189.

And the one, who is vehemently scrupulous about this point, cannot be dismissed from the fraternity of the Krama thinkers[1] for the simple fault of sticking to his conviction which to him is the only rational thesis.

The Āgamic authority, according to Jayaratha, is itself divided in its judgment and hence cannot be held to be absolutely binding. For example, the Krama Sadbhāva holds the number of deities to be seventeen and yet another āgama posits twelve[2]. In the face of such wide divergences, the āgamas fail to have a final word in the matter.

It is in the fitness of things to suggest that these scriptural texts did not build upon reason alone. If they did build it upon reason, they did it equally on mystical experience. That is perhaps the chief reason, why the need of self-realization never left their horizon. Most naturally, the scales on which they built might have been

---

1. तदत्र क्रमनयसमानकदयत्वविवदायामपि कथमेतद्विरुद्धमभिहितं द्वादशैवदेव्य: इति ? अत्रोच्यते । Quoted, T.A.V., III, p. 190.

2. ग्रसते या महाकाली अष्टका कालनाशिनी ।
सप्तादशी तु सा काली त्रिद्धिसर्वार्थकारिणी ॥ Quoted, Ibid, p. 190.

3. यत्सृष्टिस्थितिसंहाररक्तैश्च यमभृत्युभि: ।
रुद्रमार्तण्डपरमादित्यकालाग्निरुद्रकै: ॥
पदैश्च समहाकालै: कालीशव्दान्तयोजितै: ।
महाभैरवचण्डोग्रघोरकालीपदं नयेत ॥

Quoted, Ibid, p. 191. By excluding sukāli the āgama enumerates only twelve.

as comprehensive as could possibly be, yet they never precluded the needs of mystic experience which could have been different in varying contexts.

Now let us look to the ancients and tradition.

According to a substantial number of authors the Kramastotra is supposed to have advocated the adoration of thirteen deities. We have presently seen Maheśvarānanda interpreting the Kramakeli of Abhinava as favouring his viewpoint. But Jayaratha once again refutes this contention with the same vehemence.[1] Abhinavagupta, according to Jayaratha, had inherited the tradition right from Govindaraja through Somānanda etc.,[2] and he never deviated from it for a second. Jayaratha, no doubt, concedes that Śivānanda, who was the first preceptor of the system and also the grand-teacher of Govindarāja etc., propounded thirteen Kālis as is evident from his only two extent verses.[3] At least here

---

1. एवं क्रमकेलावपि एतदङ्गीकारेण यदनेन ग्रन्थकृता व्याख्यातं तत्रापि अन्यथा न किंचित्संभाव्यम् ।
T.A.V.III, p.191.
2. Ibid, pp.192,194.
3. यतः श्रीमदवतारकनाथस्यापि अत्र त्रयोदशैव विवक्षिताः यः श्रीगोविन्दराजादीनामपि परमगुरुत्वेन स्थितः, यदाह

   एकं स्वरूपरूपं प्रसरस्थितिविलयभेदतस्त्रिविधम् ।
   प्रत्येकमुदयसंस्थितिलयविश्रमतश्चतुर्विधं तदपि ॥
   इति वसुपंचकसंख्यं विधाय सहजरूपमात्मीयम् ।
   विश्वविवर्तावर्तप्रवर्तकं जयति ते रूपम् ॥

Ibid, p.197.

Jayaratha is not in a position to contradict it; but, on the testimony of a verse which has come down to Jayaratha through Govindarāja imbibing the view of Śivānanda,[1] it does not remove the possibility of his having expounded the other thesis as well. And to the doubt, that it would entail self-contradiction between the two distinct stands taken up by the same author, Jayaratha's reply is, that it is the nemesis of determinate thought-construction (Vikalpa) which induces a sense of distinction in apprehending a thing even which is uniform and one. 'The head of Rahu' (Rāhoḥ Śiraḥ) is an expression that takes into consideration such instances. So, the natural conclusion is that the whole galaxy of Krama savants, including the author of the Krama Stotra, has stood by the thesis of twelve stages.[2] Though, historically speaking, the Krama Stotra was amenable to both sorts of interpretations, and it was thought expedient to go in for one which one's preceptor advised.[3]

---

[1] किं तु अस्य द्वादशापि अभिप्रेता इत्यभिदध्म: यदधिकारेण श्रीगोविन्दराजादीनामुपदेश: प्रवृत्तो योऽस्मत्पर्यन्तमपि प्राप्त:, यदाह

कालस्य कालिदेहं विमृश्य मुनिपंचसंख्यया भिन्नम् ।
स्वस्मिन्विराजमानं तद्रूपं कुर्वती जयसि ।।

T.A.V., III, p.198.

[2] वस्तुतस्त्वेतद् उभयत्रापि विकल्पस्य दौरात्म्यं यद् राहो: शिर: इतिवदभिन्नमपि वस्तु भेदेनाभृशतीति, तस्माद् द्वादशधात्वमेवात्र वक्तुमभिप्रेतं सिद्धपादानाम् इत्यवगन्तव्यम् ।

Ibid., p.199.

[3] Ibid, p.203.

6-B(I). CORE OF THE PROBLEM WITH REFERENCE TO COGNITIVE PROCESS EXAMINED

After attending to the problem from traditional point of view, Jayaratha has tried to examine at length the pros and cons of the same on a metaphysical plane. The point at issue is to find out, why at all there cannot be more aspects than twelve as admitted by Abhinava. Jayaratha, on the authority of his master, answers it by calling upon us to analyse the complex process of cognition. To him the concept of twelve-fold stages is integral to the cognitive process itself. To say that thought is inherentally dynamic is to suggest that all the outer vibrations are contained within that dynamism. Perception is a process whereby the objects are manifested (ābhāsas) outside; but, this manifestation is really internal. It is a function that organises the different cognitions so that even in the world of external objects mutual connections obtain. The cognition is a relation that obtains between the subject and the object. The entire manifold variety belongs to either side; and, since both are organised by cognitive activity so as to give us a percept, the relation (Pramāṇa) becomes most important. It would be recalled that Śāktopāya has been described as 'Pramāṇopāya', perhaps with a view to bringing out the importance it attaches to the relation, as bridging the unsurmountable gap between the two. In the system, subject is nothing but the I-experience, the self-consciousness, which due to its integral freedom appears as means of knowledge in the form of twelve senses including Manas and intellect. Hence cognitive instrument is reckoned as the external manifestation of the subject, and the latter is said to be comprised in the former. What is generally known as cognitive instrument is but the 'knowing' itself that presupposes an objective framework of reference implying that the pramāṇa is an inclusive principle and comprehends the object within its strict confines.[1] In the esoteric terminology of the system, Fire (agni) represents subject because it guts up the fuel of duality, the Sun(Sūrya) means of knowledge because it reveals the object to the subject, and the moon (Soma) object because it depends upon the means of knowledge for its revelation.[2]

---

1. स च द्वादशधा तत्र सर्वमन्तर्मवेष्यत: ।
   सूर्य एव हि सोमात्मा स च विश्वमय: स्थित: ।।

   T.A.,4.123-4.

2. योऽयं वह्नि: परं तत्त्वं प्रमातुरिदमेवतद ।
   सूर्यं प्रमाणमित्याहु: सोमं मेयं प्रचक्षते ।
   अन्योन्यमवियुक्तौ तौ स्वतन्त्रावप्युभौ स्थितौ ।।

   Quoted, T.A.V., III, p.126. It may be noted that the equation of emanation, sustenance and submergence with object, means of knowledge and subject respectively bears the brunt of same thesis. Because, an object cannot be said to have enamated until revealed; revelation is not possible unless the objective existence persists at the moment of grasp; and, the resulting knowledge would be meaningless, if the object does not figure in it, Cf.

   त स्वामी सृष्टिस्थितिलयमयस्फूर्जितरुचां
   शशाङ्काग्नीनां युगपदुदयापायविभवा: ।

   K.S.(A).10.

The modes or aspects of cognitive process amount to twelve, as has been often repeated, because of the fourfold operation of each of the three parts of the cognitive process.[1] The Krama scholars have gone farther by seeking enlargement of this principle. Since all these spheres of cognition and, for that matter, life belong to what we call historic reality through which the trans-historical reality seeks its expression, everything - the experience, the instrument of experience and the referent of experience - has to undergo this twelvefold process, i.e., to assume the twelvefold forms which, the Krama thinker feels, are devised to realise the highest objective conceivable. Hence, each sense is depicted having twelve forms.[2] The same is the case with the objective existence.[3] By a further enlargement of the idea, on the basis of mutual ~~enlargement~~ pervasion of all the cognitive states by each other, it is held that each of the twelve stages contains

---

1. सा च मातरि विज्ञाने माने करणगोचरे ।
मेये चतुर्विधं भाति रूपमाश्रित्य सर्वदा ॥

T.A.,4.125.

2. अत्र तात्पर्यतः प्रोक्तमदोक्रमचतुष्टयम् ।
स्वैकत्र यतस्तेन द्वादशात्मकतोदिता ॥

T.A. 4.145.

3. तन्मेयदशायामपि अस्या द्वादशात्मकत्वमेव ।

T.A.V.,III,p.156.

twelvefold mode and accounts for the 144 deities.[1] The view has been expressed in technical context of Sañcārapūjā and gives a further fillip to the thesis of twelve Kālīs.[2]

To the opponent Jayaratha's explanation is beside the mark. Because, the exponents of the concept of thirteen aspects themselves offer the same reasons for explaining the twelvefold analytical activity of the Godhead.[3] They differ from Jayaratha and Abhinava in including the Ultimate as the final constituent of the Anākhyā Cakra.[4]

The whole controversy boils down to this that Abhinava does not take into account the transcendental aspect along with immanent ones, whereas the opposing camp takes both the forms together.

---

1. यैकैकस्यामपि द्वादशात्मकत्वात् संचारक्रमपूजायां चतुश्चत्वारिंशदधिकं शतं पूज्यत्वेनोक्तम् ।

T.A.V., III, p.188.

2. अत एव च आदर्शरूपमभिधातुमवकाशलेशोऽपि नास्ति इति युक्तमुक्तम् परमार्थतः संविद् द्वादशात्मैव इति ।

Ibid.

3. Ibid, p.128.

4. Cf. Abhi., pp.522-25 for faithful reproduction of Jayaratha's full argumentation in English.

6-C. ANĀKHYA : THE PŪJANA KRAMA vs. SAṀVIT-KRAMA

A few remarks, perhaps, may be relevant and revealing both in the context. To a student of the system, this divergence of views in regard to such an important aspect is not casual but flows from an altogether different sourse. In Anākhyā Cakra, in so far as these stages are modes of godly expression and at the same time represent different ladders of spiritual discipline each implying its own guardian deity and its esoteric significance, they have been numbered thirteen; and Anākhyā-cakra has been regarded as a pūjana-cakra, i.e., the cycle of worship.[1] These stages also mark out the gradual progress in the spiritual awakening of the mystic,[2] who has given too much to the

---

1. तस्य विश्रान्तिरेकैव ततो देव्यस्त्रयोदश ।
अनाख्यचक्रप्राधान्याद् पूजनीयतया स्थिताः ॥
प्रत्यक्षभूता सर्वस्याप्यथापि विविधैर्मुखैः ।
तथा पूजनसक्रामैरुपायैरुपलक्षिता ॥
आसां द्वादशदेवीनां स्वरूपविलयावनिः ।
त्रयोदशीति या देवी कथ्यते ह्युपचारतः ॥

M.P.(T)9.17-18

2. तत्तद्विकल्पसम्भूतवासनाविघ्नक्षयात् ।
सर्वाकांक्षाविरहिता विश्रान्तिर्जायते परा ॥
इत्थमुत्थानविषये भावानुभवभूमिषु ।
प्रत्यक्षः सर्वजन्तूनां स्थितोऽसौ पूजनक्रमः ॥

Ibid.,9.66-67.

world before the sublimation of his attitude. But at the same time, inasmuchas these stages are the unravellings of the self-awareness and the model expressions of self-spontaneity constituting the fulcrum of all cognitive phenomena and psychological processes, they number twelve; and Anākhyā cakra is then ranked as Saṁviccakra i.e., the cycle of awareness.[1] It may be noted that our respective allegiance to five-fold and fourfold succession is also responsible for our agreeing to the notions of thirteen and twelve Kālīs respectively.

The gap between the Pūjana and Saṁvit Kramas has largely been responsible for want of agreement in regard to the exact order of their guardian deities. In the scriptural literature the order of worship (Pūjana Krama) has been stressed and, in order to maintain the secrecy of the order of awareness (Saṁvit-Krama), they have been dealt with only partially and summarily in a lopsided and scattered manner.[2]

---

[1] सः परप्रमातृरूपः परामर्शश्च द्वादशधा विश्वरूपतयोल्लसेदित्यर्थः, अनेन कल्पितार्चाधानादरानन्तर्येण अनुद्देशोद्दिष्टः संविच्चक्रोदयो - प्युक्रान्तः । T.A.V.,III,p.125.

[2] किंतु आगमे संवित्क्रमगोपनार्थम् आलूनविशीर्णतयैवमभिधानम् ..... यदेव चानुसृत्य महागुरुभिः पूजाक्रमः प्रक्रान्तः । Ibid,p.125.

But when the emphasis is reversed and Saṁvit-Krama becomes the centre of treatment, an attempt is made not to disclose its mystery. In fact, according to Jayaratha, Saṁvitkrama contains the true order of the deities.[1] It is the reason why Abhinava takes up Raktākālī after the Sṛṣṭikālī in his gloss, i.e. the Kramakeli, on the Kramastotra, even though as a matter of fact, the Kramastotra closely follows the scriptural line[2]. Thus the exact order under the Pūjana-krama would be (i) Sṛṣṭikālī, (ii) Sthiti-kālī, (iii) Saṁhāra-kālī, (iv) Raktā-kālī, (v) Sva-(or su) Kālī, (vi) Yamakālī, (vii) Mṛtyu-kālī, (viii) Rudra-kālī, (ix) Paramārka kālī, (x) Mārtaṇḍa-kālī, (xi) Kālāgni-rudra-kālī, (xii) Mahākālī, and (xiii) Mahābhairava-caṇḍograghorakālī.[3]

Similarly the following would be the order of deities under Saṁvit-Krama :-

(i) Sṛṣṭi-kālī, (ii) Raktā-kālī, (iii) Sthiti or Sthiti-Nāśa-Kālī, (iv) Yama-kālī, (v) Saṁhāra-kālī, (vi) Mṛtyu-kālī, (vii) Rudra-kālī, (viii) Mārtaṇḍa-kālī, (ix) Paramārka-kālī, (x) Kālānalarudra-kālī, (xi) Mahākāla-kālī, and (xii) Mahābhairava-caṇḍograghora-kālī.

---

1. इह तु पूजाक्रमगोपनाय स्वशय्ययैव स्थापनं, यदाधिकृत्य संवित्क्रमः परिनिष्ठितिमियाद । T.A.V., III, p.125

2. इहपुनः संवित्क्रमाभिप्रायेणैव मुक्तकण्ठमेवमभिधानम् । Ibid.

3. Ibid, p.161, 191 (Sukālī is to be excluded in case we want only twelve deities.

6-D. KĀLĪS, i.e., DIFFERENT LEVELS OF COGNITIVE EXPERIENCE AND SPIRITUAL PROGRESSION

These states, or Kālikās in other word, may be studied and examined seariatim.

6-D(a) POWERS IN RELATION TO OBJECT OF KNOWLEDGE

The word Kālī, which qualifies all the four states in relation to the object beginning with the emergence of creative aspect, is traced to root kala - to throw out[1] (Kṣepa). The simple implication is that whatever the state, it has to be understood is some way or the other with reference to the external emanation. Kṣepa or the externality of emanation consists in the act of self-differentiation at source (स्वात्मनो भेदनं क्षेपः) on the part of the undifferentiated reality. The following lines are addressed to the study of the process of Kṣepa as defined by the four stages of cosmic manifestation and ideation with reference to the object of knowledge.

---

1. क्षेपार्थस्य कलेर्धातोरन्वर्थानुगमात् स्फुटम् ।
कालीशब्दश्चतसृणां देवीनां वाचकः स्थितः ॥

M.P.(T) 9.39.

I. SRṢṬI-KĀLĪ OR THE CREATIVE ASPECT IN RELATION TO THE OBJECT : PRAMEYAGATA - SRṢṬISVARŪPA OR SRṢṬI-SRṢṬI

Now, the phenomenon of creation with obvious refrence to an object is the first instance in the series. Two equations, in this connection, stand out as significant, viz. :

(i) Creation = conational aspect of the subject, and
(ii) Creation = Object.

These two necessarily lead to the formulation of a third one, viz.,
(iii) Object = conational aspect or creative urge of the subject.

The nature of subjecthood (i.e. transcendental or empirical) would depend upon the nature of the order of existence that is metaphysical or phenomenal (Śuddha or Aśuddha). So whatever the realm of existence, these four stages, in question, are essentially conational in character. It is ingrained in the basic structure of desire that it must refer to an object, even when the object is materially or physically absent. It, therefore, follows that for a desire to realise itself as desire an objective creation, though ideal, is a logical prerequisite. This will be clear that the variety of conations should account for the variety in objective world which subsequently attains a material shape. Although in conational sphere the object is not as yet alienated from the desiring agent, yet the very urge of creativity ideally differentiates the would-be object from the self.[1] Hence the Kalana or dynamism, in the first instance, consists in internal consciousness of that 'as if -external' objectivity,[2] otherwise the object continues to be internal. In the typical diction of the system, Sṛṣṭi-stage in relation to Sṛṣṭi or Prameya is another name for withdrawing the will-to-withdraw with reference to the earlier withdrawal.[3] In ordinary language it means that the entire phenomena of creation, sustenance etc., form a continuity and, it is with reference to it that, an object is said to have emanated or disappeared. And, therefore, so long as the will-to-withdraw belonging to the preceding phenomenon of withdrawal is not frustrated, the will-to-create cannot occupy the scene. This state, called transcendent-creation (Parā-sṛṣṭi) owing to its affiliation with the Parā aspect also, has been described as subjective in view of the extremely superficial association it has with the so-called objectivity.[1] Orelse, one may go to the extreme of saying that this is a sort of primary apprehension comparable only to the indeterminate perception, because what our consciousness counteracts is not 'the' or 'an' object but the pure objectivity. This has been exquisitely expressed in one of verses of the Yoga-Vāsiṣtha[2].

---

[1] यदि हि न स्याद् कुम्भकृतो घटं करवाणि इति य उत्तरक्रियामपेक्ष्य इच्छाशब्दवाच्यः परामर्शः, एषणीयेन स परामृश्येन अनियन्त्रितः चेत् ततः पटेच्छापि सा न कस्मात् इति संकीर्येरन् व्यवहाराः । अथ तत्रापि च एषणीयः तदानीमेव निर्मितःसन् तथा जातः तर्हि तन्निर्माणं चिदात्मनि विनेच्छया नोपपन्नम् ।

Bhās.(V),Ip.238

[2] ततश्च प्रागियं शुद्धा तथाभासनोत्सुका ।
सृष्टिं कलयते देवी, तन्नाम्नागम उच्यते ।। T.A.,4.148
तत्र सोत्सुका - सिसृक्षायोगिनी सती, सृष्टिं कलयते -
बहिरासूत्रितप्रायं भावजातं विमृशति । T.A.V,III,p.158
Cp. सृष्टिकाल्यसि यथा बहिः पदे दिप्तमम्ब जगदाशु गृह्यते ।

C.G.C.,42.

संविद् पूर्वम् अन्तरेव भावं कलयति । T.S.,p.29.

[3] प्रथमभूतायां सृष्टौ तावद् पूर्वतरं संहारकाले स्थितायाः
संजिहीर्षायाः संहारः । Bhās,II,p.239.

This state, according to the system's esoteric discipline, is also presented as marking out the first stage of the spiritual consciousness of an aspirant.[3] Because it is here that those, who are sheerly motivated by a carnal desire, are led towards the Kālagrāsa through their identification with the opposite-sex not as the

---

1. K.S. (A).15.

2. द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह ।
दर्शनं प्रथमाभासमात्मानं समुपास्महे ।। Quoted,K.N.P.,p.17.

3. It may be recalled that the author of M.P.(T) prescribes the first four stages related to Sṛṣṭi for the morally degenerated, the next four stages related to Sthiti for the tipplers (madyapa), and the still next four stages related to Saṁhāra for meat-eaters.

opposite-sex but the Self-Herself (Ātma-Yoṣit). The three subsequent stages connote the gradual progression respecting this identification by sublimation.[1] In the overall metaphysics of the Trika system this aspect is reckoned as Sṛṣṭi-Śakti.[2]

II. RAKTĀ-KĀLĪ : POWER OF SUSTENANCE IN RELATION TO OBJECT : PRAMEYAGATA - STHITI-SVARŪPA OR SṚṢṬI-STHITI

Emanation is succeded by sustenance. The point at issue is connected with the sustenance of the object. Sustenance as already pointed out is a counterpart of pramāṇa. Hence, the whole situation revolves round the mode of relation which the object has with the means of knowledge. In other words, objective endurance is the precondition of knowing. Let it be remembered that we are still at conational plane and, hence the sustenance means that the will-to-create, born during the earlier withdrawl, has come to stay.[1]

---

[1] इत्थं योषिद्व्यसनिनां तिस्रोऽनुभवभूमिकाः ।
दृश्यन्ते कालविलये विश्रान्तिर्निरुपाधिका ॥
सृष्ट्यसृष्ट्यादिभेदेन चतस्रोऽनाख्यदेवताः ।
प्रमेयभूमिमाश्रित्य कालग्रासपराः स्थिताः ॥
दोपो बहिर्मुखेच्छात्मयोषित्सम्भोगजन्मनि ।
प्रवृत्तेस्तारतम्यादिवशाद् कालमयः स्थितः ॥

M.P(T). 9.37-8,40.

[2] Bhās (V),II,p.71.

With the ideal emanation of the objectivity the consciousness, in the process of becoming extrovert, descends to the state of pramāṇa due to its integral spontaneity. At this stage the two things emerge simultaneously - (i) a series of psychoses in the form of colour perception etc., incumbent upon the respective senses, and (ii) the objective world. Now the subjective consciousness reaches the object through these psychoses, instances of the subject by themselves, which get affected by the object. It will be seen that this is a peculiar situation where the object directly faces the means of knowledge, and that nowhere does the knower-consciousness come into the picture. Yet the subject has indeterminate apprehension of the objective affection (वस्त्वंशरंजना अविकल्पवृत्त्या जानाना सती) as if it were its own (आत्मविषयतया कलयन्ती) through the mediating link of the psychosis,[2] the instrument.

---

[1] तत्रैवोत्पन्नायाः सर्जनेच्छायाः स्थितिः । Bhās.,I,p.239.

[2] तथा भासितवस्त्वंशरंजना सा बहिर्मुखी ।
स्ववृत्तिचक्रेण समं ततोऽपि कलयन्त्यलम् ॥
स्थितिरेषैव भावस्य ..... । T.A.4.149-50.

Thus the sustenance of the objects such as colour amounts to but perceptive revelation or manifestative illumination,[1] whatever we may prefer to call it. So, the word Kalana here stands for knowing the differential object in a relation of identity.

A few observations by Jayaratha warrant our close attention and throw necessary light on the original stand taken by the Krama scholars with regard to the perceptual process. In its introvert form, say at the time of I-experience, self-consciousness constitutes the subjecthood. The same acquires the title of means of knowledge while it tends outwards, that is, has an objective reference which affects the former by letting its character imaged therein.[2] It is through the pramāṇa that the subjective consciousness also gets affected with an indirect reference to the object. And what we call an object is nothing in itself, but owes its being to means of knowledge[3]. Thus, variety and multiplicity characterise means and object which are

---

1. एषैव रूपादेर्भावजातस्य स्थितिः अवभासनात्मिका व्यक्तिरित्यर्थः ।

T.A.V., III, p.160

2. मानं हि नाम मेयोपरंजितं भवेद् , इत्यविवादः ।

Ibid. 160.

3. मेयं हि नाम स्वात्मनि न किंचिदिति प्रमाणोपारोहेणैव अस्य स्थितः ।

Ibid.

created anew, whereas subject continues to be an enduring principle.[1]

This has some obvious conclusions. During the course of externalisation of awareness a number of psychoses go out from the psychic apparatus. Owing to their concretion, some psychoses appear as objects so long as the experience persists.[2] Since the entire objective consciousness does not go beyond the totality of psychoses, the object is endowed with its determinate character, here, at this point.

A piece of quartz would perhaps illustrate it better. Whenever light is flashed, the quartz gets affected implying that the objective element colours the knowing or mediating agency. The object affects the knowing instrument, - this carries the broad suggestion that perceptual activity involves both internal and external

---

1. मायाप्रमातुः अन्तकालान्तर्मुखसंविदनरूपाद् स प्रमाणाभिमत आभासो यावद् प्रमेयोन्मुखतास्वभावः तावद् प्रमेयस्य देशकालाकाराभाससंभेद-वत्त्वात् सोऽपि तथैव क्षणे क्षणे अन्यान्यरूप द्रष्टव्यः ।

Bhās.(V),II,p.72.

2. ततो बहिरपि स्फुटतया कलयति ।

T.S., p.29.

processes. From the internal end the awareness moves out in the form of a psychosis, and, from the external end the object casts its reflection. Thus, this is a two-way process, which suffers the exit of psychosis and lets the object be mirrored.

Here lies the point of departure from other theories of perception in Indian Philosophy. According to Sāṁkhya, the object is reflected in the intellect, the touch of inactive consciousness is a false one. In Nyāya, activity belongs to the senses and not to the sensed, i.e., objects. In Advaita Vedānta, psychosis affects or assumes the form of the object, but the reflection that occurs there belongs to cit or awareness and not to the object. Whereas, here, on the contrary, psychosis not only gets out, but also carries the imprints of objective contribution by getting affected thereby.

This is designated as Raktā Kālī because, metaphorically or esoterically, awareness - deity relishes sumptuous variety of objective emanation.[1]

---

[1] K.S. (A). 16; cp:

तत्तदिन्द्रियमुखेन सन्ततं युष्मदर्चनरसायनासवम् ।
सर्वभावचषकेषु पूरितेष्वापिबन्नपि भवेयमुन्मदः ॥

St.V., 13.8.

III. STHITI-KĀLĪ OR STHITI-NĀŚA-KĀLĪ : POWER OF WITHDRAWAL IN RELATION TO OBJECT : PRAMEYAGATA-SAṀHĀRA-SVARŪPA OR SṚṢṬI-SAṀHĀRA

This represents the withdrawal of the object. The previous instance marked its relation with the means of knowledge. The subject, which was secondary in the state of sustenance, becomes primary in the context of disappearance. Thus, this stage, represents object in relation to the subject.

The immediate result of the psychosis' going out and getting affected by the object is that the object figures in the subjective consciousness. Such expressions as " I have known the object" take their root at this point.[1] The whole psychological activity changes its course from outward to inward and the objective existence, hitherto within the fold of means of knowledge, becomes one with the experiencing agency.[2] The moment judgment takes place the sustenance, so far witnessed in the form of cognitive instrument, gets emaciated and psychosis having performed its job has no justification to continue. What figures prominently is the desire-to-withdraw the whole panoramic outlay of objectivity embodied in the respective psychoses,[1] within(Antaḥrūpa-Sañjihīrṣā, on the part of the divine or subjective consciousness, as the case may be). This stage, taken together with the next one, also accounts for the emergence of the objects of the will-to-create and the desire for future sustenance with reference to the precursory phenomenon of withdrawal.[2] To quote Dr.Pandey, "This means that the object has its external being only at the moment it affects the extrovert form of the subject, the means of knowledge; that its external being is destroyed as soon as it is known, and therefore, becomes, the content of mind, the idea. The Sthitināśakālī seems to stand for the view.[3] In the āgamic parlance the state is termed as Sthitikālī (Pañcaśatika) and Sthitināśakālī (Krama Stotra).[4]

---

[1] .... तामन्तर्मुखतारसाद । संजिहीर्षुः स्थितेर्नाशं कलयन्ती निरुच्यते ।।

T.Ā., 4.150

[2] बहिर्वृत्तिं हातुं चितिभुवमुदारां निवसितुं
यदा भावाभेदं प्रथयसि ....

K.S.(A).17.

---

[1] तत्रैव रक्तिमयतां गृहीत्वा ततः तमेव भावं अन्तः रूपसंजिहीर्षया कलयति । T.S.,p.29.

[2] तद्विषयभूतानां भावानामुद्भविष्यमाणस्थितीच्छायाश्च सृष्टिः । Bhās.,I,p.239.

[3] Abhi., p.515.

[4] T.A.V., III, p.163.

In the mystical framework of the system, these senses are called senses when they are the carriers of the external objects. But the moment they turn introvert after being content with the sensual enjoyment, they are termed as sense-deities (Karaṇeśvarīs)[1]. These retire to the solitary corner of heart and, in the absence of any desire, merge themselves in the supernal consciousness. Sthitināśakālī also covers such phenomena.[2] The sole concern of the devotee, therefore, seems to invoke the guardian deity to come out and cut the fetters of worldly existence[3].

III. YAMA-KĀLĪ : THE POWER OF INEXPLICABILITY IN RELATION TO OBJECT: SRṢṬI-ANĀKHYĀ OR PRAMEYAGATA-ANĀKHYĀ-SVARŪPA

When one is bent upon concealing one's true nature, any effort to define it is sure to meet failure. The same seems to be the case here. As in Advaita Vedānta Māyā defies a definition owing to its self-contradictory nature;

---

[1] स्वा आत्मीया याःसंवित्तय इन्द्रियवृत्तयः ता स्व
बहिर्मुखस्य मंत्रस्य वृत्त्यो याः प्रकीर्तिताः ।
ता स्वान्तर्मुखस्यास्य शक्तयः परिकीर्तिता ॥
इत्याद्युक्त्याप्रमात्रैकात्म्यम-भिधोतयन्त्यो देव्यः ।
- T.A.V.,III,p.47.

[2] तास्तृप्ताः स्वात्मन पूर्णे हृदयैकान्तशायिनम् ।
चिद्व्योमभैरवं देवमभेदनाधिशेरते ॥
T.A.,3.264

[3] K.S.(A).17.

in the same way, the state of indefinable eschews a definition. The only difference between the two is that whereas the former is so under the mechanical application of the law of contradiction, the latter is so owing to its own activity known as self-conceilment (Tirodhāna). It unfolds the immense possibilities of its expression and, at the same time, contracts itself by denying full expression, both due to its integral dynamism. Hence, in the absence of a definite form, it is rendered as Anākhyā.[1]

This state of indefinable, while related to the object, is known as Yamakālī. Anākhyā, the power of the Lord, which in the mystic context stands for this state, is metaphysically an aspect of the absolutic functionalism and is the sole architect of this process of Yamana. The act of Yamana is to be identified with that of Apohana usually paraphrased as atadvyāvṛtti or tadbhinna-bhinnatva. The whole objective manifestation as such is an outcome of the process of self-differentiation in the form of antithesis of the subject and object. During the course of self-differentiation, it is this aspect of exclusion (apohana) that, first, brings out empirically the subjective entities and, later, the objective ones by strictly laying down the

---

1. अनवरतमेव संकोचविकासतया अनियतेन रूपेण आख्यातुमशक्या ।

T.A.V.,III,p.165.

specific spheres of each of them.[1] And when this principle is applied exclusively to the objective side, each object is assigned to its exclusive category.

After an object has been known, the related psychosis vanishes and a fresh one arises in its place. The creative process as such is a flux where each set of succession, viz. emanation etc., is succeeded by another even the period of transition is very much a fact and as such is represented by this Anākhyā state. Hence it is depicted as both causing and curbing the phenomenon of Yamana. Since our psychological functioning keeps oscillating between the two extremes, the state of affairs is analogous to that of doubt.[2] When the judgment "I have kown the object" has

---

1. तस्मात् .... विचित्रेण वपुषा क्रमाक्रमादिना संविद् स्वं बहिःकरोति ।
प्रमातृप्रथनपूर्वकम् । Bhās.(V),I,p.238; cf. Bhas.,
ऐक्येन स्थित सत् अपोहनशक्त्या भेदेन भासयति ... कथम् ?
प्रमातृणाम् स्वांशभूतानाम् मितप्रमातृणाम् यत्प्रथनम् अपोहनशक्त्या
स्वतो भेदेन भासनम् तत् पूर्वं यत्र तत् । प्रथमं ग्राहकान् भासयति
तदनन्तरं ग्राह्यवर्गमिति भावः ।
2. ततोऽपि संहाररसे पूर्णा विघ्नकरीं स्वयम् ।
शङ्कां यमात्मिकां भागे सूते संहरतेऽपि च ॥ T.A.,4.151
cp. त्वदम्ब सदिदन्तु नेति नः शङ्कया हृदि विकल्पलक्षणः ।
यो यमः स खलु काल्यते त्वया भूतसंयमनकेलिकोविदः ॥
C.G.C.4.53;cp.K.S.(A).18.

taken place, our immediate reaction is to find out as to what next we should do. The doubt or indecision is resolved on our deciding in favour of one of the alternatives, e.g., "We ought to do this, and not this." The determination may either be negative or affirmative, both the possibilities are there. Thus it is an intermediary state which has not lost touch with the object, now drawn back to the consciousness of the empirical knower, and simultaneously contains seeds of the futurity. So like a lamp on the threshold of a room revealing both the sides partially, self-consciousness too brings out the objective side when tending extrovert, and subjective side while tending introvert. When both the sides neutralize in an equipoise, both become infructuous. This leads again to the possibilities of a fresh percept and judgment.

Abhinavagupta in his Tantra-Sāra treats this doubt as hindering and impeding the withdrawal of the object. Hence, consciousness creates this doubt and abolishes it.[1] Through this Abhinava brings in the question of comparative merits of inter-scriptural discipline and voices the supremacy of his own. What is this doubt after all? It is the enertia on the part of the subject owing to the conflicting opinions of numerous scriptures with regard to one thing. He is at his wit's end as to what he should do.[1] This enertia drags the aspirantaway from his quest and creates obstacles in realising the pure ecstacy of self-communion. And so, this doubt is at once done away with by the consciousness itself. Really speaking, these scriptural injunctions belong to the sphere of NiyatiŚakti, in itself an aspect of the ultimate. And the consciousness as such is something beyond the realm of Niyati and, hence, manifests itself in its true proportions transcending the sphere of Niyati and its deterministic laws.[2] Since it performs opposite functions, it is supposed to be indefinable.

---

[1] ततश्च तदुपसंहारविघ्नभूतां शंकां निर्मिणोति च ग्रसते [illegible] च ।

T.S., p.29.

The importance of the concept of **Yamakālī** can be gauged from the fact that Abhinava has taken up its consideration in great detail in his Krama-keli, according to his own confession. Abhinava also emphasises that

---

1. यमो विकल्पःतदनुप्राणिता येयं शङ्का शास्त्राणामानन्त्यात् कार्याकार्य-
विभागस्य विपर्ययेणापि दर्शनात् किंकर्तव्यतया मूढतात्मा विचिकित्सा
अतस्व ..... स्वस्वरूपानुप्रवेशे विघ्नकरी ।

T.A.V.,III,p.164.

2. संहरते - विगलितनियतिसंकोचविधिविषयपरसंविदात्मना रूपेण
परिस्फुरति । Ibid.

Yamakālī represents an area of common agreement among all the systems linked with the Trika.[1]

6-D(b). POWERS IN RELATION TO MEANS OF KNOWLEDGE

In the foregoing pages we were occupied with the four deities which shared the common character of annihilating the objective aspect of our experience.[2] The following pages are proposed to deal with another set of four divinities which are prone to absorb that aspect of the consciousness which is known as means of knowing.[3] Such a description significantly conveys a particular character of the cognitive phenomenon. When we know an object, what actually happens at that moment is that we are seized of the resulting cognition (Pramiti) as well as the object. The means which brings the relata into a direct relation is lost sight of. The same idea has been given a figurative expression.

---

[1] यदियं संकोचात्मिका शक्तिव समुल्लसन्ती रूढा फलपर्यन्ता संसारबीजतरोः प्रथमाङ्कुरसूतिः ... । सेयं यदा झटिति विगलिता भवति तथा निरस्तपाशवयन्त्रणाकलङ्को भैरवहृदयानुप्रविष्टो भवति ... । ... उक्तं च क्रमस्तोत्रे - सर्वार्थसंकर्षणसंयमस्य .... प्रणमामि कालीम् । व्याख्यातं चैतन्मया तट्टीकायामेव क्रमकेलौ विस्तरतः । अत एव षडर्धशास्त्रेष्वेषैव क्रिया प्रायो नियन्त्रणारहितत्वेन पूजा .... ।

P.T.V., pp.233-236.

[2] एवं प्रमेयांशग्रासरसिकं सृष्ट्यादिदेवीचतुष्टयं निरूपितम् ।

T.A.V., III, p.165.

[3] इदानीं तु प्रमाणांशभक्षणप्रवणं संहारादिदेवीचतुष्कं निरूपयति ।

Ibid.

The word Kālī in this context is traced to the root Kala - to sound and to count.[1] In the esoteric context, these deities are depicted as representing the milestones in the growing spiritual consciousness of those aspirants, whose addiction to wine in worldly life has been sublimated.[2] When this sublimation is finally achieved, the mortification of the process of Kāla is also accomplished side by side. In consequence, when the full doze of wine is in, the internal thrill of self-experience without reference to the sensual objectivity comes to stay. This is analogous to the state of pramāṇa, because there too the object persists as an image and not independently. Through these stages of spiritual upliftment the expansion of middle plane (Madhya-dhāma), i.e., anākhyā, is sought, because pramana

---

1. शव्दसंख्यानवृत्तेश्च कलेर्धातोःकिलार्थतः ।
स्थितिसृष्ट्यादिभेदेन चतस्रःकालिकाःस्थिताः ।।

M.P.(T) 9.45

2. एवं मद्यव्यसनिनो ये केचिज्जन्तवःस्थिताः ।
तेषां तदाश्रयेणैव कालग्रासोऽभिधीयते ।।

Ibid,9.41.

itself marks out a midway position[1] between the knower and the knowable.

I. SAṀHĀRAKĀLĪ : POWER OF CREATION IN RELATION TO MEANS OF KNOWLEDGE : PRAMĀṆAGATA-SṚṢṬI-SVARŪPA OR STHITI-SṚṢṬI

After the withdrawal of doubt or its objects, i.e., advisable and inadvisable acts, the self-consciousness or saṁvid brings about the withdrawal of entire objectivity by concealment or by liquefying the same in the fire of self-consciousness, as the Krama system would put it.[2] Concealment consists in withdrawing even that aspect of the object (i.e., objective configuration) that was subjected to doubt.[3] Abhinava, perhaps, means to suggest that this state compares well with that of Pratyaya-linatā in the Yoga system.[4] When

---

1. प्रविष्टेऽन्तः शीधुरसे भेदनिर्हरणात्मके ।
स्थैर्यमेति चमत्कारो विनाविघ्नयसंगतिम् ॥
प्रतिबिम्बमहाभोगमध्यभूमिविकासतः ॥
प्रमाणभूमिमाश्रित्य चतुःकालिका स्थिता ॥ M.P.(T).9.43-44.

2. संहृत्य शंकां शंक्यार्थव्रजं वा भावमण्डले ।
संहृतिं कलयत्येव स्वात्मवह्नौ विलापनात् ॥ T.A.4.152

3. ग्रस्तशंकांशं भावभागं आत्मनि उपसंहारेण कलयति । T.S.,p.29.

4. Cp. The concept of dhyāna in yoga - तत्र प्रत्ययैकतानता ध्यानम् Y.S.32. Here, excepting idea or pratyaya, all other psychoses stand negatived.

the sole pratyaya or idea survives, naturally every thing would stand withdrawn. Yet the pratyaya is not a pure abstraction, it does have an objective reference; because it is never indeterminate. Hence the termination of doubt necessarily involves the termination of its objects. As the doubt stands reconciled, it is a state of resolution. The swallowing up or bhakṣaṇa means withdrawing within the self. Hence, it has been called by its proper name, e.g., Saṁhāra-Kālī (Deity of withdrawal).[1]

When we describe it as the state of creation in relation to an object, we want to refer to the phenomena of rise, persistence, disappearance and absorption (indescribable state) of a psychosis. On the occasion of knowing, the psychosis transforms itself into the form of an object. It is Tadākārākaritā in Vedāntic terminology. The irresistible conclusion follows that the object gets a plastering of psychosis, that is, the psychosis absorbs or comprehends the object within its fold. Even from the other angle, because the object too here gets mirrored in a psychosis, the reflection ultimately remains within the confines of

---

1. उन्मन्यनन्ता निखिलार्थगर्भा या भावसंहारनिमेषमेति ।
सदोदिता सत्युदयाय शून्यां संहारकालीं मुदितां नमामि ।।

K.S., quoted, T.A.V.,III,p.169.

the psychosis. On both the counts, it happens to be an all-inclusive comprehension of the object by the means of knowledge. Hence at this stage the ultimate consciousness, though always self-revealing as such, is of the nature of void, so far as the objective content of a psychosis is concerned.[1] Thus it is the phenomenon of withdrawal as far as the object goes, but at the same time it constitutes the rise of a psychosis in the context of knowing. It is the emergence of the Tadākārākāritā on the part of a psychosis. In other words, what is termed as withdrawal from object's point of view is but the emanation of the means of knowing from the standpoint of a psychosis.[2] That is why, howsoever paradoxical it may seem, it is Saṁhārakālī and, at the same time, happens to be the power of creation in relation to the means of knowledge.[3] It may be carefully noted that the object is not as yet completely and absolutely dissolved. Even while the object is absorbed by a psychosis, the object

---

1. सदोदिता सत्युदयायशून्याम् । K.S. Ibid.
2. स्वयमेव हि नाम भावानां संविद्विलीनतोद्पादनात्मा संहारो यद्बहीरूपता-विलापनेन प्रमाणदशामधिशयानायां संवित्तौ अभेदेन परामर्शनम् - इयमेव हि संविदः प्रमाणरूपतायां सृष्टिः - यद् तत्तदर्थारूषता चकास्याद् ।

T.A.V., III, pp.167-8.

3. स्थितौ तु सृष्टौ स्थितायाः सर्जनेच्छायाः संहारः । Bhās., I, p.239.
It is probably in order to emphasise this creative aspect, Abhinava in his Krama Stotra diverts from the traditional line and calls it Saṁsāra-kālī, cf. K.S.(A).19.

continues to subsist in its absorbed condition. We may take an instance from our daily life. Our eating of something is generally accompanied by a feeling that the dish is in my stomach. Exactly this happens with regard to a psychosis also. ~~Exx~~ In the subjective consciousness of the perception or perceptive judgment what actually figures is not the psychosis-as-such, but a psychosis having the semblance of an object. Hence the resulting perceptual judgment would take the form 'I have experienced the object as identical with myself.'[1] This, again, throws a hint that the means of knowledge, as psychosis, is also identical with the self-consciousness. It is in the fitness of things that this judgment differs from that in the state of withdrawal with reference to object, viz., "I have known the object."

II. MṚTYU-KĀLĪ : THE POWER OF SUSTENANCE IN RELATION TO THE MEANS OF KNOWLEDGE : PRAMĀṆAGATA-STHITI OR STHITI-STHITI

This stage is esoterically termed as "Mṛtyu-Kālī" (Death-deity). The state of death is a stage subsequent to the phenomenon of Saṁhāra. It owes its title to its occasioning the absolute withdrawal of the entire objectivity[1]. In the previous stage the object in its dormant form, i.e., residual traces, lent its character to psychosis. Now at this stage, which comes in immediate sequel, even this psychosis loses its independent status in the pure subjective consciousness. The purity of subjective consciousness lies in its complete dissociation from the object;[2] otherwise, the subjective consciousness keeps determinate in nature due to its affiliation with the psychosis[3]. The sustenance of the means of knowledge consists in its resting on the subject.[4] Really speaking subject is the terminal point of all cognitive processes. Explaining the sentence "I know this" (इदमहं जानामि) Abhinava comes out with the idealistic conclusion that the cognition is seized with grasping or apprehending the 'this' (i.e., object), while I or ego is the knowing consciousness which, in the last analysis, is the final abode of the 'this' - experience. This is the phenomenon of sustenance. This is the reason, why Saṁhāryopādhi is recognized as the essential nature of the Saṁvid. Such a view approximates to the famous statment of Udayana, the author of the Nyāya-Kusumañjali, e.g., अर्थेनैव विशेषो हि निराकारतया धियाम् (3rd Prakaraṇa). He declares that knowledge by itself is devoid of form (nirākāra), its determinate or distinctive character belongs to the object. Similarly, Saṁvid or awareness acquires particular traits by assimilating, i.e., idealizing, the object. It is integral to consciousness to appear in the form which has been assimilated by it. But as suggested above, the psychical awareness (Vṛttyātmaka Jñāna) is ultimately reposed in the subject as in the context of the object it got assimilated with the mediating psychosis, the means of knowledge or psychosis gets reposed in the subject[1] here, in the state of sustenance.

---

[1] विलापनात्मिकां तां च भावसंहृतिमात्मनि ।
आमृशत्येव येनैषा मया ग्रस्तमिति स्फुरेद ॥
T.A., 4.153.

---

[1] निलिखार्थसंहर्तृत्वात् मृत्युरूपाया: संविद: । T.A.V., III, p.168
and इत्येवं मृत्युरूपाया अपि संविद: कलनात् मृत्युकालीति
सर्वत्र्यमुद्घोष्यते । Ibid, p.169.

[2] संहार्योपाधिरेतस्या: स्वस्वभावो हि संविद: ।
निरुपाधिनि संशुद्धे संविद्रूपेऽस्तमीयते ।। T.A., 4.154.

[3] विकल्पग्रामोऽसौ प्रविलसति भावस्थितिरलम् ।
अत: संसारांशं निजहृदि विमृश्य स्थितिमयी ।। K.S.(A).20.

[4] स स्वांशसंविद्विश्रान्तिमन्तरेण स्थितिमेव न यायात् ।

T.A.V., III, p.168.

---

[1] तत उपसंहर्तृत्वं ममेदं रूपम् इत्यपि स्वभावमेव कलयति । T.S.,p.29.

cp. वित्तदारसुखभोग्यगामिनी या ममेत्यभिमतिर्मदोद्धता ।
याप्यहंकृतिरनात्मनि स्थिता मृत्युरूपमुभयं तवासनम् ॥ C.G.C.4.55.

Be it noted, that when we say 'mine' (मम), it is unmistakably to be understood with reference to an outer object. Because 'mine involves a relation which presupposes distinction among the relata. But, at the

(contd.....

III. RUDRA-KĀLĪ : POWER OF WITHDRAWAL IN RELATION TO MEANS OF KNOWLEDGE : STHITI-SAṀHĀRA OR PRAMĀṆAGATA-ŚAṀHĀRA

The present state is characterised by the withdrawal of the means of knowledge. A position of prominance for the subject is, therefore, implicit in the very character of things,[1] because it is subject that embraces the object for good.

The esoteric name of this state, viz., Rudrakālī or Bhadrakālī has its genesis in the two roots, namely, Rudh-to obstruct or Bhid- to break or split and Dru = to melt or dissolve.[2] Such signification assumes added significance in view of the Kālī's performing a complex function consisting in melting and congealing the object, already rendered as a residual trace (Saṁskāra)[3]. While introducing the treatment of this set of deities, the attention was drawn to the two specific modes of ultimate dynamism (kalana) reflected in the composition of this whole set.

---

contd.......) same time, 'mine' converts this difference into ~~the same time~~ a sort of relation of identity, too. Therefore the psychosis, in the form of 'death', embraces the object and, in turn, is embraced by the subjective consciousness.

1. T.A.V.,III,p.174.
2. रोधनाद् द्रावणाद्रूपमित्थं कलयते चितिः । TA., v.158
3. संस्कारात्मना अवस्थितस्यापि अर्थस्य, रोधनाद् द्रावणाच्च इयं परा संविद् उक्तेन प्रकारेण रूपं कलयन्ती श्रीक्रमसद्भावभट्टारके रुद्रकाली इति व्यपदिष्टा ।

T.A.V.,III,p.172.

These two modes were represented by the words 'Saṁkhyāna' and 'Nadana' standing respectively for the processes of contradistinction and identification. Now the state has arrived for the simultaneous realisation of the twin activity. The process of Saṁkhyāna accounts for the objective existence in the form of Vāsanā (latent impression) and is to be equated with the process of 'rodhana', i.e., concretion or grossification. And the process of 'Nadana' leads to the survival of the object in the form of consciousness, pure and simple, and approximates to the phenomenon of 'Drāvaṇa', i.e., fusion.[1]

It may now be seen as to how this duality of functions is effected simultaneously. To put the matter in simple words, the two phases, in question, of the ultimate dynamism consist in its Saṁskāra-evoking (Utthāpaka) and Saṁskāra-revoking (Praśamanātmaka) activities and thus cause a complex of two opposing mental phenomena (Psychological Spandas)[2]

Let us analyse. So far an object was perceived and then was made to rest on the subject through a psychosis. That is, the psychosis was in a fluid condition if such expression may be permitted, and therefore could receive the object. That object, already diluted in the fluid psychosis, is congealed here. This is, technically, the drying up or solidification (Āśyānibhāva) of the object. The inevitable conclusion is that the object is reduced to the state of residual trace. This is grossification. It is said to be of the nature of withdrawal. Because on the one hand, the element of psychosis in relation to an object is dried up and, on the other, the immediate cognitive process comes to a close due to the survival of the object as a sheer residual trace.[1]

---

[1] तत उपसंहृतस्वभावकलने कस्यचिद्भावस्य वासनात्मना
अवस्थितिं कस्यचिद् तु संविन्मात्रावशेषतां कलयति ।

T.S., pp.29-30.

[2] K.N.P., p.33.

Thus, immediately after withdrawing the multitude of the objects by occasioning their repose in the pure subjective consciousness, the supreme consciousness gives rise to a definite object in the mind of an empirical subject. Although the total objectivity lies submerged in the subjective consciousness, yet the concretion in regard to some particular object is made possible by the process of differentiation. At this level, the concrete objectivity is nothing but an objective residual trace. Whenever this Saṁskāra is revived, certain consequences attend to it.

---

1. य स्वाश्यानीभूत: संस्काररूपतया वर्तमान: । T.A.V.,III,p.170.

After the revival has served its purpose, the particular residual trace goes back to consciousness. In other words, it is a recurring two-way process. The bringing-out of an impression from the homogeneous stock of sub-conscious is an act of congealiation of what had already melted in the consciousness. Bringing that impression back to the undifferentiated stock of sub-conscious is, similarly, an act of dissolving the grossified.[1] This phenomenon is reminiscent of that of memory which depends upon the revival of a latent impression. Though a multitude of impressions remain dormant in the individual mind, yet the memory, as a selective process, is bound up with the revival of some definite impression being carved out of the undifferentiated stock of the sub-conscious. And, when the phenomenon of remembrance is over, the revived trace again goes back to sleep in the individual mind. So is the case here.

The occasion has been utilized for raising two important problems. The first concerns the enjoyment of ~~in~~ pleasure and pain on the part of an empirical subject, and the second with reconciling the conflicting religious

---

1. न कैवलमियमाश्यानीभावेन रूढमेवार्थं द्रावयेत्, यावद्द्रावितमपिरोधयेत ।

T.A.V.,III,p.174.

injunctions or beliefs. The nature of problems does not warrant their discussion in the context of metaphysics, yet, one should remember, that in India ethics has always been a living issue with every system of philosophy, and metaphysics has always borne on it. This might be the reason why we do not have some such thing as pure philosophy in India.

However, this transmigratory world of our experience is said to contribute to our enjoyment of the fruits. The nature and extent of enjoyment depends upon the respective Saṁskāras. There are two general agreements with regard to a Saṁskāra. First, it is a physical property (Bhautikadharma) of the soul. The Naiyāyika, in particular, considers Bhāvanā, a variety of Saṁskāra, as belonging to the individual self. In the Krama system, too, the individual subject is characterised by self-effulgence and consciousness. Hence, the residual traces or Saṁskāras keep affecting (Saṅkrānta) the Jīva. As these are physical properties of the self, they are subject to disappearance. Secondly, whichever act, enjoined or prohibited, one does, that endures in the form of merit and demerit. The pleasure and pain entail from them.

Abhinava is very categorical that the indecision or doubt about 'oughts' and 'ought-nots' may either proceed or follow the act, but the same is impossible when the act is in process.[1] Thus there being only two categories (koṭis) of Saṁskāra, the absence of indecision does not obstruct the fruition of an act. Due to the varying degrees in the revival of one's saṁskāras (स्वसंस्कारप्रबोधतारतम्याव) one is bound to take a decision somewhere, sometime. The decision, subsequently translated into practice, leads one to enjoy the pleasure and pain as a result of the good and evil as the case may be. Later on, in case he confronts misery and pain, a doubt haunts him 'is not this the result of some wrong committed by me which I took for right, that I have been thrown in the face of misery?' This doubt slackens his past deed which fails to yield any good or bad fruit due to his remorse and repentance. This may be noted, even at the moment of enjoying, one continues to act. This will elicit the entire epistemic activity, once again, leading to the concretion of the object. The recurrence of Saṁskāra will compel him to reap the fruits. But, as suggested above, he comes across the blockade of doubt, that makes the deed infructuous. Here the Saṁskāra, though having come into being, disappears as well. This is what has been metaphorically expressed as melting away of the concretised.[2]

---

1. पूर्वं हि भोगाद पश्चाद्वा शंकियं व्यवतिष्ठते । T.A.,4.156.
2. आश्यानयेघ स्वास्ते, शंका संस्काररूपक: ।
   शुभाशुभतया सोऽयं सोष्यते फलसंपदम् ।
   अन्यदाश्यानितमपि तदेव द्रावयेदियम् ।। Ibid. 155-6-7.

Since it is beyond the capacity of the empirical subject or his mental doubt to undo the efficacy of Saḿskāras, it is ipso facto presumed that it is through the spontaneity of the Parā Saḿvid that such a phenomenon comes into being. Concretion of the melted and melting of the concreted, is ingrained in its dynamism. The whole episode is comparable to an instance in modern science where it is 'heat', in differing degrees, which freezes an object and melts it.

The other problem, as to how the conception of Rudrākālī attempts to patch up opposing religious views, has been taken up in detail by Dr. Pandey. It is, therefore, not worthwhile to break the same ground again.[1] Suffices it to say that the fruit of an action is dependent upon the unmistakable belief in the rightness of it. The belief in a particular religion and in the rightness of an action enjoined by it arises from the innate mental disposition of the individual.

In the context of religious adoration, the deity is supposed to crush the sense of doubt and duality which is the sole cause of our worldly existence and, at the same time, fills the individual consciousness with a thrill of pure ecstacy oozing from the self-realization. This, in addition, removes the demerits and guides us to adopt a right course.[1]

---

[1] Cf. Abhinava, pp. 516-517.

IV. MĀRTANDAKĀLĪ : POWER OF ANĀKHYĀ IN RELATION TO THE MEANS OF KNOWLEDGE : STHITI-ANĀKHYA OR PRAMĀṆAGATA-ANĀKHYĀ-SVARŪPA

Within the body of this chapter it was observed that generally the name of a thing takes into account its characteristic function. The moment it is difficult to ascertain the function of a particular object, the ramifications of its name recede to background and it virtually turns up as something precisely indefinable. Now the stage has come when, in view of the dissolution of object, the senses have nothing to operate upon or react to. These senses, the instruments, are by themselves the means of knowledge, because reflecting or perceiving the object constitutes their essence. And a pramāṇa is nothing but a measure to ascertain and determine the different objects.

---

[1] इमां वन्दे भूमिं भवभयभिदातंकरणीम् ।
इमां बोधिकान्तिद्रुतिरसमयीं चापि विदधे ।
तदित्थं संबोधद्रुतिमथ विलुप्याशुभतती -
र्यथेष्टं चाचारं भजति लसताद् सा ममहृदि ।

K.S.(A),22.

It is why it is reckoned as 'sun' owing to its object-revealing character.[1] The group of the senses numbering twelve includes manas and intellect because their main function remains the same - revealing the nature of the presented datum. In view of the data having been withdrawn from the picture, the senses do not move out from the 'ego' and, as such, stand merged therein.[2]

The personal ego is construed here as the subjective frame of reference which necessarily permeates all our judgments. Hence the expressions, i.e., "I hear, I see" etc. The personal ego, although forming part of the internal organ, has an independent being in the sense that the entire sensory paraphernalia derives its meaning and purpose from it.[3] Since empirical self is identified with this instrument of personal ego, none of our judgments ever reflects the duality of subject and the personal ego.[4]

---

[1] कर्मबुद्धयक्षवर्गो हि बुद्धयन्तो द्वादशात्मकः ।
प्रकाशकत्वाद् सूर्यात्मा भिन्ने वस्तुनि जृम्भते ॥

T.A.,4.160

[2] इत्थं भोग्येऽपि संभुक्ते सति तत्करणान्यपि ।
संहरन्ती कलयते द्वादशैवाहमात्मनि ॥

Ibid. 159.

[3] अहंकारस्तु करणमभिमानैकसाधनम् ।
अविच्छिन्नपरामर्शी लीयते तेन तत्र सः ॥

Ibid.4.161.

[4] देहाद्यभिनिवेशात्कल्पितेऽहंकृतात्मनि .. । T.A.V.,III,p.178.

The Krama Stotra, in the technical phraseology of the system, calls it "Mārtaṇḍa-kālī", implying that the dynamism of saḿvid is concerned with causing the withdrawal of the senses, the 'suns', in the personal ego.[1] Another implication is that the cognitive process has now come to a fullstop. Consequently, the Vṛtti-cakra also ceases and the psychoses no longer entertain any objective reference whatsoever.[2]

Unlike the Pratyabhijñā system, it may be mentioned, the Krama system, while taking the basic framework from the Sāḿkhya, introduces an important modification. In Pratyabhijna, as in Sāḿkhya, the entire cognitive and motor apparatus including the ego is deduced from intellect, the Mahat. But in Krama, the whole cognitive machinery down the intellect is traced to personal ego. In this respect a sweeping comparison may be made with Advaita Vedānta. There the entire creation ensues from Hiraṇyagarbha and Hiraṇyagarbha, in itself, is the totality of the personal egos.

---

[1] तेनेन्द्रियौघमार्तण्डमण्डलं कलयेत्स्वयम् ।
संविद्देवी स्वतन्त्रत्वात् कल्पितेऽहंतात्मनि ॥ T.A.,4.163.
cp. करणमरीचिचक्रमुदयं कुरुते रभसात्
स्थितिमुपयाति तत्र परसौख्यरसान्तया ।
विलयमुपैति चात्र परबोधभरार्पणात्
परमकलात्र केवलतया विलसत्यमला ॥ Quoted,K.N.P,p.38

[2] समग्रामदालीं क्रमविरहितामात्मनि मुहुर्निवेश्य ... । K.S.(A).24

6-D(c). POWERS IN RELATION TO THE SUBJECT

Passing on to the next stage one finds himself face to face with a fresh set of deities solely related to the subject, now the sole residue. The first of the group sets off the process of curbing the limited subjecthood and the final one marks completion of the process. The word Kālī, presently, is traced to root kala-to go to get. Gati here stands for ascending or realising one's true nature. These four deities, in the esoteric context, represent four stages in gradual attainment of the goal. The esoteric worship has been associated with the various stages of the meat-eating (by the meat-eaters) such as, observing, touching, relishing, and desisting. These acts, through a process of sublimation, lead to the growing intensity in the spiritual awareness on the part of an aspirant, who is thus enabled to subjugate the realm of time.[1]

---

1. एवं मांसव्यसनिनामन्तरास्वादभूमिनाम ।
प्रमातृरूपमाविश्य चतस्र:कालिका: स्थिता: ।।

गतार्थस्य कलेर्धातोरर्थस्यानुगमादिमा: ।
दर्शनस्पर्शसंभोगविरामोद्रेकता: मता: ।।

M.P.(T) 9.46-47.

Another point, worth mentioning, is that all these states are related to the godly function styled as Saṁhāra, i.e., withdrawal. Hence the rise, persistence, lapse etc. of the withdrawal,[1] now merit consideration. The function of withdrawing is associated with the Jñāna aspect of the absolute consciousness. The Jñāna or knowing consists in grasping the cosmic panorama, apparently cut asunder from the self, as one and identical with the self. So what remains in the final round is the subjective consciousness, pure and simple, and it is with reference to this subject that one is supposed to understand the phenomena of creation etc.

I. PARAMĀRKA-KĀLĪ : THE POWER OF CREATION IN RELATION TO THE SUBJECT : PRAMĀTṚGATA-SṚṢṬI-SVARŪPA OR SAṀHĀRA-SṚṢṬI

To begin with the explanation of the title itself. The personal ego, though the fulcrum of all senses, too is an instrument at the most. Its constituting the subjective frame of reference makes it rather more important than the rest. Hence it is called "Parama-arka", the supreme sun, the greatest revealer at the empirical plane. It comes, next, in point of importance, to the limited subject which

---

1. संहारसृष्ट्यादिमयश्चतुर्धायं क्रमः स्थितः । M.P.(T) 9.48.

is invariably related to the personal ego, the thirteenth means of knowledge (pramāṇa). Now the creation in respect of subject lies in the fact that with the disappearance of subjective frame of reference within the individual, the subject as such, indeed in its limited form, for the first time appears on the scene without any reference to the means or the object of knowledge whatsoever.[1] If one argues that the subject must have a reference to the means and the object of cognition; then, the only nexus that obtains between the subject and the means as well as the object is that of the complete withdrawal of both within the subject himself. It needs be noted that though personal ego is said to be related with the limited subject (out of the two types of subjects admitted in the system, i.e., limited and free--Kalpita and Akalpita), the delimitation of the subject consists in his maintaining touch with the innate ignorance known as 'āṇavamala'. The subject, at this juncture, is not completely immune from the potential propensity that may throw him in the world again. Due to his innate ignorance yet unremoved, he is susceptible to the worldly enjoyments. That is all.

---

1. स स्व परमादित्यः पूर्णकल्पस्त्रयोदशः ।
करणात्वात्प्रयात्येव कर्तरि प्रलयं स्फुटम् ।।

T.A., 4.164.

Otherwise, he is very different from the limited subject in the ordinary sense of the term.[1] Such a subject is technically known as "Kālāgnirudra",[2] because Kāla, another name for distinction (vyavaccheda), characterises him. In his case there is always a possibility that he may, due to non-revival of an impression of certain object, wish "This should not happen to me", or else, if the impression is revived, he may assimilate it through enjoying it. The former phenomenon coincides with what has been called 'Rodhana' (obstruction) and the latter with 'Drāvaṇa' (Melting). It is here that the ego gets finally reposed.

II. KĀLĀNALA-RUDRA-KĀLĪ : POWER OF SUSTENANCE IN RELATION TO THE SUBJECT : SAṀHĀRA-STHITI, PRAMĀTṚGATA-STHITI-SVARŪPA

The sustenance of the subject (i.e., limited subject) consists in its merger with the ultimate, i.e., universal subject denoted by the word Mahākāla. Hence, in mystical parlance, this state goes by the name of Kālānala-rudra-Kālī.[1] So the limited subject comes to rest in the universal one.[2]

---

[1] स एव च किंचिद्भोग्यसंस्कारस्याप्रबोधाद् ममैतन्मा भूत् इति रुणद्धि । प्रबोधाच्च द्रावयति, भोगेन स्वात्मसाद् करोति इति रुद्रः । अत एव भोग्यौन्मुख्याद् अनिवृत्तपशुभावः प्रोन्मिषदभिलाषात्मकाणवमलयोग इत्यर्थः ।

T.A.V., III, pp. 180-88.

[2] कालाग्निरुद्रसंज्ञास्य शास्त्रेषु परिभाषिता ।

T.A., 4.166.

The limited personality of the subject is not integral to it but an imposed or imagined one. To the subject, under limitation, the world appears as bifurcated in two realms of existence, i.e., "I" and "this", there being no meeting point between the two. But once this imagined mantle is discarded, the entire objectivity, i.e., "this," transforms itself into the unitary subjectiv experience in the form of "I" and the whole world, as a result, is realised as an unbroken continuum.[3] In effect, this state is nothing but that of the Sadāśiva which itself is a psychological category of the metaphysical order. The metaphysical order of creation is nothing but constitutive of the process of gradual realisation of the objective world not only as a expression of, but also, one with the universal mind. The resulting experience takes the form -"I am all this", or "All this splendour is mine". But, let us not mistake it for the pure indeterminate experience, i.e., the 'I-awareness' pure and simple; because, the consciousness of transition from duality to unity is still lurking owing to the presence of the universal this, which is predicated of the universal subject.[1] As such, therefore, it constitutes a sort of transcendental experience owing to the operation of Śuddha-Vidyā (pure-knowing). Yet it falls short of the ultimate goal which is achieved in the next stages.

---

[1] सोऽपि कल्पितवृत्त्वाद्विश्वाभेदैकशालिनि
विकासिनि महाकाले लीयतेऽहमिदंमये ॥ T.A. 4.168

[2] ततः कल्पितं मायीयं प्रमातृरूपमपि कलयति । T.S., p.30

[3] अस्वाहन्तायामिदन्ताया विश्रान्तेः विश्वाभेदैकशालिनि ।

T.A.V., III, p.182.

A word of caution may be necessary. It has been previously noticed that Śāktopāya is concerned with the purification of the determinate idea (Vikalpa-Saṁskāra). The experience, viz., "all this is mine" or "I am all this", is the form which the gradual purification of the Vikalpa finally adopts, consequent upon annuling the sense of duality between the self and the not-self, that is, the world.[2]

The only thing worthy of note, in addition, is to remember that Śāktopāya culminates in Śāmbhavōpāya, that is the purification of determinate idea does not cease on accomplishing the purification only, but, instead, going further terminates into pure indeterminacy. The subsequent stage under consideration is addressed to the attainment of that phase.

---

[1] स्वात्मनो महाकालस्य संबोधिन्यां संवित्ती सर्वो ममायं विभव .....
इत्याद्युक्तवद् सर्वमिदमहमेवेति विभुः विश्वाभेदैकशालिनी । अत एव
प्रविकसद्रूपा या परिमितप्रमातृचर्वणाचतुरा संवित्तः अनुभवविशेषाभासते ।
T.A.V., III, p.184.

[2] Also see प्रत्यभिज्ञा का स्वरूप

D.T., 11-1, pp.46-48.

III. MAHĀKĀLAKĀLĪ : POWER OF WITHDRAWAL IN RELATION TO SUBJECT : SAṀHĀRA-SAṀHĀRA OR PRAMĀTṚGATA-SAṀHĀRA SVARŪPA

There is yet another higher state of supreme I-ness (parāhaṁtā) which transcends the preceding state of the pure knowing consciousness (i.e., I am all this). The two states are distinguished by their characteristic emphases on 'I' and 'this'. In the former, predication is completely absent, hence 'I' rests on itself, whereas in the latter 'this' is made to rest on 'I'. Akula is the technical term for the fullfledged I-consciousness.[1] The withdrawal or Saṁhāra of the unlimited subjecthood is occasioned by the merger of the pure knowing-consciousness, the subject of 'I am all this', into the Akula, the perfect-I, which is free from any reference to the objectivity or thisness in its transcendental form.[1] This state is reached by going through the ordeals of Haṭhapāka and Alaṁgrāsa.[2] Thus there is full apposition between 'this' and 'I'. It may be recalled, it was pointed out in the every beginning, that true realisation dawns only when the every conceivable form of opposition at all level is exhausted.

---

[1] अव्ययमकुलममेयं विगलितसदसद्विवेककल्लोलम् ।
जयतिप्रकाशविभवस्फीतं काल्या: परं धाम ।।
Quoted, T.A.V., III, p. 185.

One point deserves special mention and might appear controversial. In his Tantrāloka Abhinava appears to treat this state as perfect. But his statements in the Tantrasāra[3] and his Kramastotra[4] go a long way in suggesting that this

---

1. अतएव ~~कंचिच~~ कंचिदपि प्रति भोग्यत्वागमनादिक्रियाकर्तृतारूपा वित्तिः... अकुले धाम्निलीयते - स्वात्मविश्रान्तिचमत्काररूपाहंपरामर्शदशाधिशायितामियादिति। एवं महाकालस्य कलनात् महाकालकालीति श्रीक्रमस्तोत्रादावुच्यते । T.A.V., III, p.185.

2. अतएव सर्वसर्वात्मकत्वेन सर्वात्मरूपाणां भावानां यो भोगो हठपाकक्रमेणालंग्रासयुक्त्या स्वात्मसात्कारः । तेनोपरागिणीसंहर्त्रीस्वभावा, अतएव परिपूर्णा । Ibid, pp. 194-5.

3. संकोचत्यागोन्मुखविकासग्रहणरसिकमपि प्रमातारं कलयति । T.S., p.30

4. प्रकाशाख्या संवित् क्रमविरहिता शून्यपदतो ।
बहिर्लीनात्यन्तं प्रसरति समाच्छादकतया ।।
ततोऽप्यन्तःसारे गलितरभसादक्रमतया ।
महाकाली सेयं मम कलयतां कालमखिलम् ।। K.S.(A).26.

अतिश्चत्राचित्रक्रमतदितरादिस्थितिजुषो ।
विभोः शक्तिः शश्वद् व्रजति न विभेदं कथमपि ।।
तदेतस्यां भूमावकुलमिति ते यत्किलपदम् ।
तदेकाग्रीभूयान्मम हृदयभूर्भैरवविभो ।।

Ibid. 11.

stage, though characterised by Supra-sequential pure I-experience, is not 'the' ultimate. In all probability, he seems to have in his mind the idea of Śiva - category, which too is characterised by pure I-consciousness and yet suffers from a sort of imperfection. In order to make the point clearer, a paragraph is produced below from one of the articles by the present author exclusively devoted to the treatment of this problem :"Cit (i.e. Prakāśa) is regarded as Śiva in so far as it is free from all the differentiating attributes. This marks out the specific scope of Śiva and Śakti. While Śiva is free from all subjective and predicative reference, Śakti admits of a slight tendency towards predication. The appearance of Śiva as conditional but indeterminate consciousness (i.e., aham) is known as Sakti. Since self-presentative character (Ahaṁbhāsana) is the essence of cit, there can, in fact, be no distinction between the two except one pointed out above. Really speaking Śakti merges back into Śiva at Śiva-stage (antarlīnavimarśa), but this Śakti remains, as a self-negating agency, responsible for the rise of I-experience. For clarity it is averred that Śiva-category stands for 'self' in 'self-consciousness.' It is immune from all shades of even the latent objectivity."[1] These lines are self-explanatory and would perhaps throw adequate light on the issue, in question, as well. This state of Mahākāla-Kālī, being based on a sort of Saṁhāra, also amounts to the elimination or denial of objectivity. Hence its abode is termed as Śūnyapada.[1]

---

[1] "Concept of Śiva as a category in Kashmir Saivism", Indian Philosophy and Culture, Vol.IX, No.3, Sep.64, pp. 12-13.

IV. MAHĀBHAIRAVA-CAṆḌOGRA-GHORA-KĀLĪ : POWER OF THE INDEFINABLE IN RELATION TO SUBJECT : PRAMĀTṚGATA-ANĀKHYA-SVARŪPA OR SAṀHĀRA-ANĀKHYA

This is the state where the true harmony always stands realised. The Akula, the self-awareness, now emerges as a state where object, means, subject and knowledge all lie in a state of complete unison with the self-consciousness. The previous state marks the completion of cognitive activity of the transcendental level by embracing the universal subject, whereas it is still higher state in the sense that the entire content consists of the ultimate dynamism and nothing else.[1] And like Sadṛṣa-pariṇāma of Prakṛti in Sāṁkhya, a state of perfect harmony prevails ever ~~pku~~ pulsating with its self-spontaneity. This is called freedom, the deity par ultimate. By its intrinsic dynamism it transcends and yet permeates the whole order of succession.[2] As an all-inclusive principle it is called Mahā-bhairava-caṇḍogra-ghora-kālī where the words Mahābhairava, caṇḍa, ugra and ghora stand respectively for the subject, object, knowledge and means thereof. It is unnamable in the sense that this state defies all efforts at verbal description.

---

[1] Ramyadeva, in his commentary on Cakrapāṇi's Bhāvopahāra, has examined the concept of Mahākāla-Kālī citing the relevant portion from the Kramastotra. This state is so termed, because it either annihilates, i.e., absorbs kāla (or mahākāla) equated with the twelve senses (rays of sun), or withdraws Kāla along with the twelve senses, cf., कालदेहं वा कालविकल्पनोल्लासिकामीहां वा सूर्यकलाजालेन द्वादशात्मकमरीचिचयेन योऽपहरतीति तच्छीलोऽयमक्रमपदेन दर्शितः, सूरिनाम् कलाजालेन मध्यमधामानुवेधेन भावाभावभूम्युल्लंघनात्मा कालदेहापहारी महाहंकारात्मकमहाकालदेहमपहर्तुंशीलं यस्य स तथोक्तः ।

B.U.V., p.3.

In Abhinava's opinion this state is the ultimate one. The only difference between him and other exponents is that he considers it as the integral aspect of the Lord,

---

2. प्रमातृवर्गो मानौघः प्रमाश्च बहुधा स्थिताः ।
मेयौघ इति यत्सर्वमत्रचिन्मात्रमेव तत् ॥
इयतीं रूपवैचित्रीमाश्रयन्त्याःस्वसंविदः ।
स्वाच्छन्यमनपेक्षं यत्सा परापरमेश्वरी ॥ T.A.4.171-172.

cf. स्वप्रकाशायाः परस्याः संविदो यदनपेक्षं अहंपरामर्शमयं स्वाच्छन्यम् ।
T.A.V.,III,p.187.

The harmony consists in the synthesis of Prakāśa and Vimarśa, whereas in the previous state the aspect of prakāśa was more prevalent.

2. क्रमत्रयसमाश्रयव्यतिकरेण या संततं ।
क्रमत्रितयलंघनं विदधती विभात्युच्चकैः ।
क्रमैकवपुरक्रमप्रकृतिरेव या शोभते
करोमि हृदि तामहं भगवतीं परां संविदम् ॥
Quoted from the Jñāna-garbha stotra.

i.e., the Manthānabhairava[1] or the maheśvara of Pratyabhijñā, while the others feel that this belongs to the Thirteenth deity.[2]

The theory of the twelve goddesses underlining the entire cosmic activity is though exclusively a Krama doctrine, yet so thorough has been its impact on allied systems that they have accepted it without reservations. The agreement with the Sāra system is most glaring in this behalf.[3] Similarly, in the Kula system, the three powers namely, Anuttarā, Icchā and Unmeṣa (viz., Parā, Parāparā and Aparā) and those three that rest on them, namely Ānanda, Iśāna and Ūrmi, stand for the twelve powers owing to their movement in ascending and descending orders,[4] and mark the close affinity with the Krama system.[5]

6-E. SOME CONCLUDING REMARKS REGARDING ANĀKHYĀ CAKRA

One feels called upon to advert to another point. The awareness, as the fundamental datum, is posited as a monistic principle and is connoted by the singular appellations ~~and~~ such as Kāla-saṁkarṣiṇī or Mātṛsadbhāva etc. Is not this stand logically incompatible with the plurality of successive manifestation it undertakes in the form of Sṛṣṭi etc.? There is no gainsaying the fact that the ultimate consciousness expresses itself through the above twelve-fold order, yet its unity ever remains antecedent to plurality; and, the consciousness has to be accepted as a unitary principle as a matter of logical necessity. The plurality of manifestation fails to bear upon the basically monistic character of consciousness. For, it is through its integral spontaneity that the modal variety of manifestation is arrived at. Must it manifest - is the demand of its nature, but not that it must take down a particular order. Thus, the twelvefold manifestation is simply casual and not essential. Awareness is a uniform principle and suffers no exception to the rule. Hence, there is not the slightest room for the principle of time which, acting as a sort of break, is responsible for the phenomena of succession and simultaneity etc. In view of the utter absence of succession, it is a misnomer to call ultimate consciousness as trans-sequantial.[1] This is, in fact, a necessary corollary of acknowledging supreme awareness as transcendent and monistic.

---

[1] K.S.(A) 28.

[2] M.P.(T).9.60

[3] न केवलमेताः क्रमदर्शनादौ एवोक्ता यावदस्मन्नयसहोदरेषु शास्त्रेष्वपीत्याह ।

T.A.V.,III,p.235.

[4] वस्तुतस्तु षट् एव परामर्शाः, प्रसरणप्रतिसंचरणयोगेन, द्वादश भवन्तः परमेश्वरस्य विश्वशक्तिपूर्णत्वं पुष्णान्ति । ता एव एताः परामर्शरूपत्वाद शक्त्यो भगवत्यः कालिका इति निरुक्ताः ।

T.S.p.18.

[5] एता एव द्वादशापि संविदः क्रमदर्शनादौ अन्वर्थेनापि अभिधानेन दर्शिताः ।

T.A.V.,II,p.235

---

[1] इत्थं द्वादशधा संवित्तिष्ठन्ती विश्वमावृष् ।।
एकैवेति न कोऽप्यस्याः क्रमस्य नियमः क्वचित् ।
क्रमाभावान्न युगपत्तदभावात्क्रमोऽपि न ।।
क्रमाक्रमकथातीतं संवित्तत्त्वं सुनिर्मलम् ।
T.A., 4.178-179.

Kṣemarāja, while dwelling on the concept of Krama-Mudrā, invites our attention to a unique mystical significance of the Anākhyā-cakra. In this Mudrā, the mind swings alternately between the internal and the external. The internal appears as the universal consciousness, and the external no longer appears as merely the world, but as the form of universal consciousness.[1] This Krama-mudrā corresponds to the Fourth deity, the anākhyā, of our know. This power is responsible for making the whole process of Krama rest in consciousness. And, Krama or succession consists in the cyclic consciousness or awareness-cycles of emanation, sustenance and withdrawal.[2] This power brings back the whole universe within the confines of the highest inner consciousness. It is called Krama because not only it stirs up successive appearances of emanation etc., but also constitutes the very being of such succession.[3] Thus Krama-mudrā, is an instance of eternally active Samāveśa, which an aspirant comes to accomplish through this Anākhyā-cakra.

---

1. Cf.P.Hr.,p.137 (notes) ; क्रममुद्रया अन्तः स्वरूपया बहिर्मुखः समाविष्टो भवति साधकः । तत्रादौ बाह्यात् अन्तः प्रवेशः , आभ्यन्तरात् बाह्यस्वरूपे प्रवेशः आवेशवशात् जायते - इति सबाह्याभ्यन्तरोऽयं मुद्राक्रमः ।

   Krama-Sūtra, quoted, P.Hṛ., p.92.

2. अत्रायमर्थः सृष्टिस्थिति - संहृतिसंविच्चक्रात्मकं क्रमं मुद्रयति, स्वाधिष्ठितम् आत्मसात् करोति येयं तुरीया चितिशक्तिः, तया क्रममुदया ।

   P.Hṛ.,p.92, also see M.M.P.,p.166.

3. अपि सृष्ट्यादिक्रमाभासकत्वात् तत्क्रमाभासरूपत्वात् त क्रम इति अभिधीयते ।

   Ibid, p.94.

6-F. FOUR SUB-CYCLES PERTAINING TO ANĀKHYĀ

It may be recalled that there were wide divergences among the system's exponents with regard to the precise number of adorable divinities in Anākhyā Cakra. Jayaratha, the author of the Viveka on the Tantrāloka, exploits ~~and~~ an opportunity to steer the system's stand clear in this respect. He closely follows Abhinava who himself steps into the shoes of the Yoga-Sañcāra Āgama. These views appear in an esoteric and symbolic language but, as usual, they are not without philosophical significance.

Anākhyā Cakra represents a wider and more extensive realm than generally understood. In a sense the phases of creation, sustenance, annihilation and indefinability, all partake of the nature of Anākhyā; and, it is with reference to one particular phase of them that the exact number of divinities is said to be conceived. Thus, the phase of creation has sixteen and those of maintenance, withdrawal and indefinability twelve, eight and four aspects respectively. These aspects or crests are again shown to constitute the spokes of the different wheels or cycles (Cakras) going by the names of Ṣoḍaśāra (sixteen-spoked), Dvādaśāra (twelve-spoked), Aṣṭāra (eight-spoked) and Caturāra (four-spoked) respectively. They are related to object, means, subject and knowledge in the same order.

It should now be clear that when the Krama-Sadbhāva speaks of sixteen deities as adorable in the Anākhyā Cakra, the obvious reference is to the Ṣoḍaśāra cakra. In the said cakra the objective element, as analogous to creative phase, is the most domineering of all, though the Ṣoḍaśāra as such is part of the total anākhyā scheme.[1] Since the entire cosmic multiplicity stands absorbed in the reality proper, each member of the tetrad of object, means, subject and knowledge happens to share the nature of each of them. This leads to the conception of sixteen powers, deities, aspects or crests, whatever one may be tempted to call them.

The second cycle, viz., Dvādaśāra, relates to the phase of sustenance and, for that reason, to the means of knowledge. The means of knowledge is never without the imprint of an object. Hence, the object is contemplated not to enjoy primary existence, but, instead, a secondary one losing itself into means of knowledge. With the submergence of object, therefore, the three members having four aspects each account for the twelve goddesses only. In fact this cycle is nothing but the famous Anākhyā-cycle or

---

[1] तत्र विश्वक्रोडीकारात् उक्तं प्रमेयप्रमाणप्रमातृप्रमाणां सर्वसर्वात्मकत्वात् षोडशारं चक्रं तिष्ठति ... यदिभिप्रायेणैव श्रीक्रमसद्भावभट्टारके अनाख्यचक्रे षोडशैव देव्यः पूज्यत्वेनोक्ताः .... । अत्र चानाख्यत्वेऽपि सृष्ट्यात्मनः प्रमेयस्य प्राधान्येनावस्थितेः सोमरूपत्वात् श्वेतत्वम् ।

T.A.V., II, p.136-37.

Saṁviccakra inhabited by Sṛṣṭi-kālī etc.[1]

The slight difference noticed between the two[2] (i.e., this group of twelve deities and the one just alluded to as Saṁviccakra), that the former eliminates the object (prameya) while the latter the knowledge (Pramiti) as their respective basic reference from their schemes, is not at all fundamental. Because, Jayaratha has made it more than clear that such differences crept in only to cater their allegiances to particular sub-systems or practices.[3]

Next comes Aṣṭāra Cakra related to the subject. This represents a subsequent stage, where the means of knowledge is reposed in the subject leaving four aspects (relating to the subject) scrubbed altogether. The subject and the phase of withdrawal are the sole subscribers to the individual personality of this Cakra.[4] Thus the remaining eight spokes, i.e., aspects, stand for the group of eight deities comprising three Bhairavas, three female divinities,

---

1. श्रीसृष्टिकाल्यादिरूपं द्वादशारं चक्रमुच्यते , अनाख्यत्वे अत्र स्थित्यात्मन: प्रमाणस्य प्राधान्याद्रक्तत्वं, तद्धि प्रमेयोपरंजितमेव भवेत् , अतश्च प्रमेयस्य तदभेदेनैवावस्थानात् तदगतस्य रूपचतुष्कस्य पृथगभावात् द्वादशारत्वम् ।

   T.A.V.,II,p.138.

2. Abhi., p.533.
3. प्रक्रियाया विशेषो तस्याविशेषात् । T.A.V., III,p.134.
4. तत्प्रमाणस्य प्रमातरि विश्रान्ते: तद्गतस्यापि रूपचतुष्कस्य पृथगभावात् संहारात्मप्रमातृप्रधानम् । Ibid.,p.138.

Kuleśvara (Ahaṁkāra) and Kuleśvarī (i.e. Abhimāna-Śakti).[1]

Next comes the Caturāra Cakra. In its continuous ascent, the subject itself lapses in knowledge leaving four aspects alone (related to knowledge) to be ascribed to this Caturāra cycle. The predominance of knowledge envisages the prominence of anākhyā and thus renders it an anākhyā-cakra literally. The four aspects constituting the cycle comprise a triad of female deities alongwith the Mātṛ-Sadbhāva (i.e., Kāla-Saṁkarṣiṇī).[2]

Esoterically, these cycles are identified with the four orbits found in an eye, namely, (i) white, (ii) red, (iii), white-black, and (iv) black.[3] The white orbit, which stands for the white mass that surrounds pupil, represents the object equated with moon in the esoterical termonology, and thus has white lustre. The red orbit, which stands for means of knowledge, i.e., sun, is not easily visible. The redness of the cycle is accounted for by the objective affection (rañjana) of the means of knowledge. The white-black orbit, which appears so due to interaction of black

---

1. Cf. M.M.P., p.103.
2. प्रमातुरपि प्रमायां विश्रान्तेः चतुर्दले ज्ञेये-देवीत्रय - श्रीमातृसद्भावश्चेति, प्रमामात्रसतत्वानाख्यचक्ररूपतया प्रस्फुरत इत्यर्थः ।

   Ibid, p.139.
3. तदेवं चक्षुषि प्रतिनियतावयवरूपत्वेन सृष्ट्यादिक्रमचतुष्टयमवस्थितमित्युक्तम् ।

   Ibid.; also see T.A.4,128-130.

interior and white exterior, represents the subject. And the black orbit, which is nothing but the pupil, stands for knowledge. The darkness of the orbit arises from its having absorbed everything and thus leaving no trace of duality.

Most important of these are two, the Ṣoḍaśāra and the Aṣṭāra, covering total range of the object and the subject, or in other words, the enjoyable and the enjoyer, respectively. They constitute a pair and, through a continuous process of mutual interaction, account for the rise of the close of the subjective and the objective realms.[1] The subject, by self-contractions, gives rise to the objective world and, by contracting the object, unfolds the subjective side. The same happens with the object. What one calls creation and dissolution are nothing but the twin phases of unfolding and enfolding. Since the object presupposes the intervening cognitive instrumentality for its final repose in the subject, the phenomenon of sustenance is an indispensable guest. Likewise, the subject, too, gets immune from objective proclivity only when it is content with a through grasp of the object resulting in such expressions as 'this object is now known to me.' Thus, the mutual friction and encounter between subject and object lead to the realisation of the ultimate principle of awareness.

---

[1] स्तच्चक्रचतुष्टयस्य मध्यादग्नीषोमात्मके प्रमातृप्रमेयमये षोडशाराष्टारे
मोक्तृभोग्योभयात्मकतया मिथुनरूपे ये द्वे चक्रे स्थिते ते परस्परं
संमीलनोन्मीलने विदधाते स्व । Ibid.

The above discussion, thus, brings out the following equations :-[1]

(i) सृष्टि-प्रमेय-श्वेत-सोम-षोडशार=प्रमेयप्रमाणप्रमातृप्रमाणानां सर्वसर्वात्मकत्वम् ।

(ii) स्थिति-प्रमाण-रक्त-अर्क-द्वादशार=सृष्टिकाल्यादयः द्वादश देव्यः।

(iii) संहार-प्रमाता-श्वेतकृष्ण-वह्नि-अष्टार=भैरवत्रयम्, देवत्रयम्, कुलेश्वरः, कुलेश्वरी ।

(iv) अनाख्य-प्रमिति-कृष्ण-चतुरार=देवीत्रयम्, मातृसद्भावः ।

The mutual interaction between the subjective and objective realms, e.g., Aṣṭāra and Ṣoḍaśāra, further brings out the Krama cosmogony. What is reckoned as Sahasrāra Cakra (lit., a thousand-spoked cycle) is by itself a figurate expression for this universe of infinite variety such as physical elements, substances, regions and so on and so-forth. This Sahasrāra cycle grows out of the above cyclic couple and, in its turn, gives rise to later realms of existence like Brahmāṇḍa and Prakṛtyaṇḍa.[1] These twin cycles and, for that matter, other two cycles namely Dvādaśāra and Caturāra are responsible for the emergence of sensory organs and their gross objects going down to the earth.[2] It creates not only the world of common discourse, but also the extraordinary worlds exclusive to the experiencing individuals covering the phenomena of dream, illusion, hallucination etc.[3] Really speaking, it is all an interplay of self-spontaneity of the universal mind. Follows the natural conclusion that in the system's eye, not only the eye (responsible for visual perception) is the place of transcendental consciousness, but also every other means of knowledge and action as well as every other part of physical organism[4] is so. The moment this truth comes in the grip of a yogin, he becomes the master of the universe.[5]

---

[1] Rājānaka Lakṣmaṇajoo, too, mentions the sixteen deities and twelve deities by name as against the Ṣoḍaśāra and Dvādaśāra cycles in his Krama-Naya Pradīpikā, pp.9-10. व्यक्तदेवीत्रय, मातृसद्भाव, भैरवत्रय, कुलेश्वर, व्यक्ताव्यक्तदेवीत्रय and मातृसद्भाव stand for the twelve deities in the Dvādaśāra, and these plus four, i.e. अव्यक्तदेवीत्रय and मातृसद्भाव for sixteen deities in Ṣoḍaśāra. The inference of Sri Joo might be reasonable, but we could get no textual evidence establishing authencity of his interpretation. Moreover, Jayaratha's explanation is lucid and self-complete and does not merit further inferences.

---

[1] षोडशाराष्टाराभ्यामेव चक्राभ्यां सकाशाद् सहस्रारं चक्रं भूतभावभुवनादिरूपतयानन्तभेदं विश्वम्..... व्यतिरिक्तायमानत्वे पि स्वसंलग्नमेव प्रस्फुरेद् ।

Ibid.,p.143.

[2] षोडशद्वादशाराभ्यामष्टारेष्वथ सर्वशः ।
एवं क्रमेण सर्वत्र चक्रेष्वमृतमुत्तमम् ।।
सोमः स्रवति यावच्च पंचानां चक्रपद्धतिः । Ibid.4.134-135-36

[3] सृजतीत्थं जगत्सर्वमात्मन्यात्मन्यनन्तकम् । T.A.,4.134.

[4] T.A.V.,III,p.153.

[5] इत्यज्ञानन्नैव योगी जानन्विश्वप्रभुर्भवेत् ।
ज्वलन्निवासौ ब्रह्माद्यैर्दृश्यते परमेश्वरः ।। T.A.,4.144.

7. BHĀSĀ-CAKRA : THE CYCLE OF THE ABSOLUTE EFFULGENCE

A RESUME IN RETROSPECT : The next cycle, to which these lines are now addressed, is popularly known as Bhāsā in the Krama literature. The concept of Bhāsā is chronologically a later development and was perhaps formulated under the sweep of the pentadic tendency and an urge for finding out a correspondence among the cognate systems of thought.[1]

---

[1] There is little material available on the concept of Bhāsā in the Krama literature prior to Maheśvarānanda. Only three references, so far as could be checked, are found in Abhinava's Parātrinśikā-vivaraṇa, which identify Bhasa with the integral dynamism of the Absolute. But they are reticent about Bhāsā's functional role as the supreme and the fifth state of ultimate agency. The references read as follows :-

(a) अत्र तु परसंविदि यथैव भाषा तथैव व्यवहारमय्योऽपि विमर्शः, तेन-जल इव जलं ज्वालायामिव ज्वाला सर्वथा अभेदमया एव भावा भासन्ते, न तु प्रतिबिम्बकल्पेनापि केवलं, यावद् एषापि परमेश्वरी उपदेशाय निरूप्यते तावद् अधरसत्ताक्लृप्ता तथा भवति । एवं च भाषात्मकं भैरवं रूपं स्वतः सिद्धम् अनादि प्रथमं सर्वतः चरमं च सर्वतश्च वर्तमानमिति किमपरं तत्र उच्यताम् । P.T.V., pp.133-34.

(b) एवं भाषा स्वभावेन स्वरूपामर्शनात्मिका ।
स्वरूपामर्शनं यच्च तदेव परवाग्वपुः ॥ Ibid, p.213.

(c) प्रणमामि परमानुत्तरां निजभासां प्रतिभाचमत्कृतिम् । Ibid, p.2.

Of Course, in conceiving Bhāsā as an equivalent of the Grace or Pratibhā later thinkers have not deviated from the tradition; because, according to Abhinava Anuttaratā is the same as the primary Absolutist flutter. Cp.(c) above with his following statements.

एवमेव तदनुत्तरत्वं निर्वक्ष्यति, इति । तदुक्तं श्री सोमानन्दपादैः पंचविधकृत्यतत्परभगवद्भैरवभट्टारकस्य प्रथमशाक्तस्पन्दसमनन्तरम् इत्यादि निजविवृतौ ।

Ibid., p.16.

On this issue some observations have been made earlier. It is a unitary cyclic consciousness and stands for the supreme independence and integral dynamism of the absolute.

This principle of absolute self-spontaneity has been variously explained in terms of Kalana as Nāda (Self-brooding), Anugraha (Grace), Cit (Consciousness), Viśrānti (rest), Vilāpana (liquefying), Pratibhā (genius, self-effulgence), and Nistaraṅgatva (wavelessness, tranquility) in different contexts and, as such, has undergone a thorough investigation at appropriate occasions. Apart from these correspondences, the parallelism between Bhāsā and Kāla-Saṁkarṣiṇī as the seventeenth Divinity has been looked into at length in the previous chapter So, we refrain from repetition and propose to exploit this occasion for breaking some new ground, excepting the study of two other parallel concepts namely, Vyoma-Vāmeśvarī and Parā Vāk (viz. the highest-flow and Supreme Speech) reserved for the next chapters.

7-A. BHĀSĀ AS THE PRINCIPLE OF ULTIMATE TRANSCENDENCE AND TRANSPARENCE

The principle of ultimate transcendence is immanent in, and incorporates within itself, the entire multiplicity ensuing through the godly acts such as emanation etc. It is the consciousness-aspect (Cit) of the absolute and is the dispenser of grace on all. It is His Freedom. Owing to its essential transparence the entire cosmic arena showing the subject, object and relation thereof, is mirrored like a reflection in it.[1] It is co-terminus with the totality of experience and existence, not only in extent but in content too. Whatsoever, wheresoever, figures in our consciousness culminates here. Any possibility of the logical construction of any complexion based on the idea of contradistinction and opposition is totally ruled out, because the determinacy as such is exhausted here. It is pure indeterminacy. Integral to its extreme pellucidity is the emergence of all the cycles represented by emanation etc., as self-reflection. Possibly it explains why the respective powers are adored as various modes of determinacy.[2] Bhāsā, as the seventeenth crest, forms not only the totality of the sixteen aspects constituting cosmic multitude and as such being reflected therein, but also their substrate. The seventeen-fold manifestation becomes thirty-four-fold one, because of its ontological self-differentiation into effulgence (Prakāśa) and spontaneity (Vimarśa).[1]

---

[1] यथोक्तं श्री पादुकोदये -
भाषा च नाम प्रतिभा महती सर्वगर्भिणी ।
स्वस्वभावर्शिकात्मदेशिकात्मकचिन्मयी ॥
यस्यां हि भित्तिभूतायां भावमेयात्मकं जगद् ।
प्रतिबिम्बतया भाति नगरादीव दर्पणे ॥
स्वातन्त्र्यरूपा सा काचिच्चिच्छक्तिः परमेष्ठिनः ।
तन्मयो भगवान् देवो गुरुगुरुमयी च सा ॥ Quoted, M.M.P., p.106.

[२] अपितु स्वच्छतोत्कर्षांशालितया प्रागुपन्यस्तानि सृष्ट्यादीन्येव चक्राण्यस्यां प्रतिबिम्बयुक्त्या परिस्फुरन्तीत्यनया भङ्ग्या तच्छक्तीनां विकल्पेनोपासनमपि किंचिद् संगच्छते । यदुक्तं श्रीक्रमकेलौ -
अत एव ये निर्विमर्शं तुर्यातीतमिच्छन्ति, ते निरुपदेशा एव इति ।
Ibid, p.106.

The universe of multitude and multiformity comes into being as a result of its expansive and contractive styles of self-expression.[2] The alphabet of fifty matrices, denominative of the whole universe, entails from its expansion. On the other hand, the same are styled as nine cycles and five piṇḍas (lumps or balls) owing to its contractive manifestation. The nine cycles stand for five cycles such as Sṛṣṭi etc., plus four others, namely Mūrti, Prakāśa, Ānanda and Vṛnda. These nine cycles marking the godly spontaneity have a five-fold flow towards Pīṭha-niketana. The whole multitude exhausted as it is by the five flows

---

[1] एतच्चक्रानुप्रविष्टा चेयं षोडशाधिका, षोडशविकारप्रतिबिम्बतत्समष्टिरूपत्वात् प्रथमं सप्तदशस्फुरणप्रकारा भवन्ती पश्चात् प्रकाशविमर्शद्वयभेदोपश्लेषवशात् भैरवभैरवीविभागयुक्त्या चतुस्त्रिंशदंशतयानुभूयते ।

M.M.P., p.106.

[2] Ibid.

(Pañca-Vāha) wins the title of Pañca Piṇḍas. These again, due to further contraction, transform into Vāgbhava bīja (the seed of variety springing from speech). This speech-born seed culminates into Anuttarakalā which too submerges in the self-awareness - the ultimate principle, the summit of our spiritual attainments coeval with the event of self-realisation.[1] Thus it may be concluded that just as the godly dynamism, on the one hand, subsists as a principle of self-experiencing; similarly, on the other hand, it realises itself in the form of universal-expansion represented by the fifty matrices. Thus self, though transcendent, appears as immanent also.

8. FIVE CYCLES AND THE SCHEME OF WORSHIP IN THE SYSTEM

Here the five cycles, e.g., Sṛṣṭi, Sthiti, Saṁhāra, Anākhyā and Bhāsā, around whom our study has revolved so far, are also famous as Pañca-Vāha -Mahākrama (the great succession of five flows). In the esoteric and religious sphere, the worship pertaining to the first four cycles is current as Krama-pūjā. Then comes one's claim to Akrama-krama-pūjā with reference to the fifth cycle, i.e., Bhāsā.[1]

---

[1] According to Dr. K.C.Pandey the concept of Vāgbhava-bīja is akin to that of Ūnatā Śakti in the Kula system. Ūnatā is recognized to be the cause of the variety in the universe (इदं तत्र बीजसन्दर्भबीजं चिन्वन्ति योगिनः T.A.,3.77). He also equates Anuttara-kalā with the Anuttarā. cf.Abhi., pp.510-511. It may be added that the latter equation is perhaps far-fetched, because Anuttarā as identical with Vimarśa or Svātantrya can correspond to the principle of self-consciousness wherein the Anuttarakalā merges, and not to the Anuttarakalā itself. The presentation of Dr. Pandey, itself has a strain of doubt. Of late, a line from third benedictory verse in Abhinava's Vivaraṇa on Parā-Trinśikā equates Bhāsā with anuttarā setting aside all doubts. cf.
प्रणमामि परामनुत्तरां निजभासां प्रतिभाचमत्कृतिम् ।।

Time and again it has been repeated that the godly omnipotence consists in nothing but accomplishing these five functions. These acts mark out the following processes respectively[2] :-

---

1. यथा श्रीक्रमसद्भावे -

पुरा यत्कथितं देव पंचवाहमहाक्रमम् ।
तेषां तु क्रमराजानां सृष्टिरूपोऽग्रतः सदा ॥
ततस्तु स्थितिसंहारमनाख्यं च ततः परम् ।
भासाख्यं च ततः पश्चात् पूजयेदक्रमक्रमम् ॥

Quoted, M.M.P., p.108.

In the context of Mantra-vīrya where Vāk-tattva has been discussed, Krama-pūjā is considered to be a sure shot for ascending the spiritual summit. See P.T.V., pp.269-70.

उपासकस्त्वनुप्रविष्टवीर्यसमासारहृदयोऽपि क्रमपूजामहात्म्याद् बीजं सम्यक् स्मरन् प्राप्तहृदयाख्यतत्त्वमन्त्रवीर्यः प्रकर्षेण सिद्ध्यति क्रमपूजामाहात्म्यादेव तारतम्यातिशयात् स्वयं वा प्रसन्नगुरुभट्टारकवदनकमलाद्वा मन्त्रवीर्यं हृदयात्मकमासादयति जीवन्मुक्तश्च भवतीति यावत् ।

२. एतत्पंचकप्रणेतृत्वमेव परमेश्वरस्य तत्पारमैश्वर्यमित्यसकृदवोचाम । यन्नष्टार्थचतुष्कावभासनं लीनमेयत्रयवासनानुवृत्तत्वं मेयमानघस्मरवेदृत्वं सविकल्पमेयविमर्शः निर्विकल्पकमेयावभास इति क्रमादागमेषु संक्षेपेण उपपाद्यते ।

M.M.P., p.108.

What Maheśvarānanda exactly wants to convey by the triad of objects (लीनमेयत्रय) is not very clear. However, Gauḍapada also refers to the त्रिविधमेय (G.K.4.89) which is interpreted by Śaṅkara as: पूर्वं लौकिकं स्थूलं पश्चाच्छुद्धं लौकिकम्, तदभावेन लोकोत्तरम् । According to Śaṅkara, when these are transcended, the essential truth shines.contd.......

(1) manifesting the four-fold object, i.e., Sṛṣṭi, Sthiti, Saṁhāra and Anākhyā or subject, object, relation thereof and cognition, which now stand dissolved,

(2) continuing as residual or memory trace (vāsanā) of the submerged trinity of object, subject and their relation,

(3) emerging as the subject after annihilating object and cognitive means,

(4) experiencing (or consciousness of) the object - determinately, and

(5) manifesting the object[1] indeterminately.

8-A. MUTUAL RELATIONSHIP OF THE FIVE CYCLES AND CONCLUSION

With this, the treatment of five cycles representing the interplay of the dynamic consciousness draws to a close. Before concluding, therefore, a searching analysis of all metaphysical intents and inherent presuppositions including necessary corollaries, if any, seems called for.

---

[1] It must be confessed that it is very difficult to make out what Maheśvarānanda precisely wants to convey. However, an effort has been launched above to interprete him in the light of the known tenets of the system.

The concept of these cycles comes in the wake of an effor to reconcile the two apparently opposing positions, e.g., the conception of the metaphysical absolute as the continuum of self-spontaneity (expressing the synthesis of being and becoming) and the breaks of emanation etc., or the discrete bits of manifestation showing the split or gaps into that continuity. Śitikaṇṭha and Maheśvarānanda take great pains in elucidating the system's inner thinking on the problem and dispelling any paradox whatsoever.

The self-spontaneity of the ultimate is continous not only theoretically, but ontologically as well. This continuity is realised in this world of succession (i.e., discontinuity) by tracing out the internal relation in the form of mutual pervasion among the successive phenomena, or to be more exact, numerous phases of succession. Whatever figures in our ordinary perception and introspection is a part or fraction of that permeation.[1] An allusion to the analogy of fire-brand (alāta-cakra) will perhaps elucidate the question in hand. Like a fire-brand causing an apprehension of continuity, the infinite recurrence of these phenomena, e.g., emanation etc., also suggests that the supreme principle by remaining stringed through them manifests the emanation etc., as constituting a continuous whole.[1] Actually a cycle stands for a continuous whole and nothing else. It is only those, who are ignorant of the true state of affairs and consequently are forced to live a fettered existence, fail to grasp this continuity and take the whole process as an aggregate of discontinuous and discrete point- instants. Hence, while enumerating the five cycles of emanation etc., they find the emanation-cycle as removed from Bhāsā-cycle by the three mediating cycles,[2] such as Sustenance etc. Unless this mediation is done away with, they think under the spell of ignorance, the Bhāsā would ever remain a remote goal. As a matter of fact, Bhāsā is the prius of emanation or Sṛṣṭi and suffers no intermediation. In the expansive-process emanation comes to be its first stir, implying that Bhāsā is the root cause of emanation and emanation is the sprout of Bhāsā. By generalising the idea its application can be multiplied. Thus emanation comes ~~b~~ to be the basic source of sustenance and the latter an off-shoot of the former. It, therefore, follows that each of the four acts, e.g., Sṛṣṭi, etc., includes the others by sharing their nature. Finally all subside in Bhāsā or the consciousness-aspect of the absolute.[1] Though Bhāsā is awareness pure and simple, in the sense that it is the realisation of identity with the self—a possibility much beyond the sphere of succession; yet, with reference to the universal multitude growing out of the process of self-reflection, it is said to be a pentadic principle. Consequently each of the five acts or phases has a pentadic character sharing the nature of each one of the five, reflecting as it does how the fundamental continuity underlines the apparently but not intrinsically discontinuous modes of cosmic manifestation. As a logical outcome, therefore, the rise of first member of each succeeding pentad depends upon the last member of the preceding pentad. In other words, the first member of each succeeding pentad finds its terminus in the last member of the preceding one. Such mode has a strain of unexcepted (Nirapavāda) uniformity and charactersises entire functionalism of the absolute. So minute is the process of succession, obtaining in-between the functional cycles, that it is almost impossible to visualise it like the piercing of a thousand lotus-leaves with a single punch. Those, who are endowed with an unparalleled amount of unflinching devotion and constant practice, alone can get at it. The awareness of such succession, thus, constitutes the 'liberation within life-time' (Jīvanmukti) consisting in self-realization.[1] According to Dr. Gopinath Kaviraj, this represents the highest ideal of Tantric worship.[2]

---

[1] क्रमांशस्य क्रमांशोऽन्तर्व्यापकः स्याद्यथोत्तरम् ।
इति व्याप्तिविभागोऽयं बाह्यान्तःसर्वगोचरः ।।
Quoted, M.P.(S), p.58.

---

[1] परमेश्वरो ह्यलातचक्रच्छायया सृष्ट्यादीनि पंचकृत्यानि अविच्छिन्नमुद्भावयन् सृष्टृत्वस्थापयितृत्वाद्यशेषानुवृत्तमात्मनः कर्तृत्वोत्कर्षमनुभवन्नास्ते ।

M.M.P.,p.108.

cp.Gauḍapāda-Kārikā,4.47 on Māṇḍūkya-Upniṣad (of course, these lines come in a different context):

ऋजुवक्रादिकाभासमलातस्पन्दितं यथा ।
ग्रहणग्राहकाभासं विज्ञानस्पंदितं तथा ॥

[2] सृष्टेः पंचमकला भासेति जनो गणयति व्यवधानम् ।
सृष्टेर्मूलकन्दो भासा भासायाः पल्लवः सृष्टिः ॥ M.M.41.

---

[1] सृष्ट्यादिषु चतुर्षु कृत्येषु सृष्टिस्थितिरित्यादिक्रमेण प्रत्येकं चातुर्विध्यं पर्यन्ततो भासापर्यवसायित्वं च ।

M.M.P., p.109.

---

1. इत्युत्पलदलदशशतविदलनलाघवोल्लासवद् क्रमसद्भावेप्यसंलक्ष्यक्रमा पारमेश्वरी पंचकृत्यचक्रनिर्व्यूढिरत्यन्तगाढाभ्यासैः प्रौढैः कैश्चिद विमृष्टव्यक्तया अवतिष्ठत इति । इत्थमेतत्क्रमपरामर्श एव स्वात्म-विमर्शरूपो जीवन्मोक्षः ।

M.M.P., p.109.

2. तान्त्रिक वाङ्मय में शाक्तदृष्टि । p.95.

CHAPTER FOUR

DYNAMIC ABSOLUTISM VIS-Á-VIS PAÑCHAVĀHA AND PĪṬHANIKETANA

(A study into the sub-, and super-structures of Krama esotericism, Five spiritual currents namely Vāmeśvarī, Khecarī, Gocarī, Dikcarī and Bhūcarī as embodying the fundamental constitution of our experience and existence and the epistemic process linking up all the aspects through a thread of unity. Pīṭhaniketana as symbolizing the gross physical seat of the Supreme Consciousness.)

(645- 677)

[The problem: Scriptural beginnings and the various names of Pañcavāha (645) - Five different schemes of Pañcavāhas (648) - The purport and function of the five vāhas (651) - The internal side of Pañcavāhas and philosophical significance (652) - Outer aspect of Pañcavāha and its esoteric symbolism (657) - Pañcavāha and our ordinary experience (658) - Kula and Krama on Pañcavāha : A contrast (661) - Pañcavāha versus the fivefold Kramas (662) - Two types of Pañcavāha (662) - Modifications in the accepted pattern: Introduction of Saṁhāra-bhakṣiṇī and Raudreśvarī (663) -

Certain obvious conclusions (668) - Nature and implications of the traditional context (671) - The concept and importance of Pīṭhaniketana (672) - Pīṭhaniketana as identical with Pañcavāha (674) - Pañcavāha vis-á-vis divinity and preceptor: An esoteric problem (676) - Conclusion: The significance of the word Vāha in Pañcavāha (676).]

1. THE PROBLEM : SCRIPTURAL BEGINNINGS AND THE VARIOUS NAMES OF PAÑCAVĀHA

It will now be in the fitness of things to enquire into two more pentadic equations which were deferred for later consideration. The first relates to Five-flows (pañcavāhas) and other to five sub-species of Speech or Verbum (Vāk). Both of these pentades run parallel to that of Godly functionalisim and are co-extensive with all implications of the latter.

First, these lines are addressed to the problem of fivefold flow or five streams of the divine dynamism[1] commonly reckoned as Pañcavāha in the system and, thus, inspiring one to adore the Godhead as elevated and exalted with the Pañcavāha-krama.[2] The Vāha-cycle comprises the following five flows - (i) Vyoma-vāmeśvarī , (ii) Khecarī, (iii) Dikcarī, (iv) Gocarī, and (v) Bhūcarī.[3] The first ever mention, barring the scriptural literature whose antiquity is a matter of further investigation, of the five currents is found in Abhinavagupta's Paryanta-Pañcāśikā (verse 23). There - a simple enumeration of the names of the individual vāhas has taken place without terming the Pañcavāha as such. Abhinava, drawing a metaphorical picture, refers to Vāmeśvarī as a lake from which the four currents in the forms of Khecarī etc., flow; and in this the seeker of the Supreme bliss is enjoined to merge himself and all that figures in determinate experience.[1]

---

[1] वाहाः परमेश्वरस्य स्फुरणधाराः, ताश्च पंच । M.M.P., p.89.

[2] पंचवाहक्रमोद्ग्रसवनिग्रहधर्मिणे ।
मोहतामिस्रविध्वंसप्रचण्डमहसे नमः ॥ Jñāna-Kriyādyaya-Śatakam, (MS), Folio 1. Also read,

प्रसरदाद्योधन्ततावतारक्रमावतारितपंचवाहप्रपंचमयाकृत्रिमपूज्यपूजकक्रमेण प्रोत्स्फुरति ।

B.U.V., p.2.

[3] M.M.P., p.89.

With the present state of investigations we have only two scriptural texts, namely the Krama-siddhi[2] and the Krama-Sadbhāva, on record to show that these two dealt with the problem of Pañcavāha.[1] The former spells out the names of the five currents, viz., Vyoma-Vāmeśvarī, Khecarī, Dikcarī, Gocarī and Bhūcarī and identifies them as operating on the planes of Vyoma (Ether of awareness), Nāda (sound), Ānanda (bliss), Mantra (spiritually charged syllables) and Dravyas(external substances) respectively. The other text terms it as Pañcavāha-Mahākrama and equates it with the five states of transcendental agency from Bhāsā down to Sṛṣṭi. Maheśvarānanda, according to the scanty history of the system extant today, is perhaps chronologically the first human Krama author to use the phrase Pañcavāha for denominating this particular phrase of supreme agency. Even Kṣemarāja, whom Maheśvarānanda has drawn upon as his source and model[2] with respect to the concept of Pañcavāha according

---

[1] Abhi., p.508. This verse has served as a source of inspiration for such later statements, e.g.,

योगी परिहृतध्यानधारणादिपरिश्रमः ।
खेचर्यादिमहास्रोतोवाहप्रसरकारणे ।।
निरस्तसकलोपायो निमज्जति यथासुखम् ।
देहादिवर्जनेनैव तन्मयीभवति स्फुटम् ।।

S.S.V.(V).3.61,63;and

परा भट्टारिका संविदिच्छाशक्तिपुरःसरम् ।
स्थूलप्रमेयपर्यन्तं वमन्ती विश्वमान्तरम् ।।
प्रमात्रन्तर्बहीरूपषड्ढ्णीकविपयात्मनाम् ।
खेचर्यादिप्रवाहाणां वाह्याभ्यन्तररूपिणाम् ।।
प्रवर्तकत्वात् स्वच्छत्वगंभीरत्वादिधर्मतः ।
महाह्रदो जगद्व्यापी देशकालाद्यगोचरः ।।

S.S.V.(V),1.103-105.

[2] M.M.P.,p.89 (Quoted).

[3] Ibid., p.108 (Quoted).

---

1. Besides these Maheśvarānanda quotes one Caraṇa-Sūtra and opines that this text, too, appears to preach Pañcavāha. Vide. इति श्रीचरणासूत्रनीत्या श्रीपंचवाहक्रममेवान् प्रवेदयति । M.M.P.,p.9. But the verses quoted by him do not touch upon the problem of Pañcavāha except in a farfetched sense. Moreover, whether the Caraṇa Sūtra was an āgama, or a Krama āgama to be more precise, is doubtful.

2. एताश्च श्रीक्षेमराजादिभिः पुस्तकेषु लिखितपठिता इत्यस्माभिरपि नामोपादानपूर्वकं चाकित्येन व्याख्याता । M.M.P.,p.90. A misunderstanding which has crept in inadvertently may be removed. Dr. Pandey states: "He (Kṣemarāja) seems to have written some other works also on this system; for instance, the one is that in which he discussed Pañcavāha etc., the ideas of which have been borrowed by Maheśvarānanda, according to his own admission"(Abhi.,p.486). In-deed, Kṣemarāja might have written a few other works than those extant today. But did not attempt any new venture so far as the treatment of Pañcavāha is concerned. He has dealt with the problem of Pañcavāha, at length, and almost in the same breath, in his Spanda-Nirṇaya (pp.37-38), Spanda-Sandoha(pp.19-22), and Pratyabhijña Hṛdaya (pp.69-71).

to his own admission, instead, ~~pra~~ characterizes it as Vāmeśīcakra, since vāmeśvarī is the guardian deity; or as Vāmā-cakra, since all the powers in the Pañcavāha cycle have earned the name of vāmā.[1] How ? Others, for instance the author of the Mahānaya-Prakāśa (T), too have found it better to call it Vyomeśī-cakra.[2] Still others, including Śitikaṇṭha, frequently use both the names.[3]

2. FIVE DIFFERENT SCHEMES OF PAÑCAVĀHAS

Since the Pañcavāha-cycle incorporates the five media of ultimate dynamism's internal flow, it presupposes a definite scheme through which the Absolute seeks to sport itself. Maheśvarānanda[4] and Kṣemarāja[5] conceive five alternative arrangements in all :

---

[1] तदधिष्ठितत्वाद् वामाचक्रमपि वामेश्वरीचक्रमभिधीयते इति । Sp.N., p.20.

[2] तदेव संविदो रूपं पंचात्मत्वेन संस्फुरद् ।
सामरस्यात्मना पूर्वं व्योमेशीचक्रमुच्यते ।। M.P.(T).3.128

[3] The cycle of five streams of the Pañcavāha-cakra, as it is generally known, is also known as Kha-Cakra or the cycle of Firmament. Vide
खचक्राद् प्रसृतं विश्वं परशक्तिस्वभावतः । M.P.(T) 6.26(also see 7.4.). This name bears esoteric significance.

[4] ते च वाहाः व्योमवामेश्वरी खेचरी दिक्चरी गोचरी भूचरी च भवंति । अन्ये पुनराद्यं क्रमं गोदिग्भूरूपं भौदिग्गोरूपं चाचक्षते । तत्तु तत्सम्प्रदायानुगुण्याद् तन्निरुक्तिरूह्या । अस्मत्क्रमस्तु निर्दिष्टक्रम एव यथा क्रमसिद्धौ ..।

M.M.P., p.89.

[5] श्रीवामेश्वर्यधिष्ठितानि खेचरी-गोचरी-दिक्चरी-भूचरी-चक्राणि आन्तराणि..। अघोरघोरघोरतरनामनिरुक्तानि चत्वारि खेचरी-गोचरी-भूचरी-दिक्चरी-चक्राणि..५...। बाह्यानि पुनरेतद्वामेश्वर्यधिष्ठितान्येव खेचरी-भूचरी-गोचरी-दिक्चरीचक्राणि ।

Sp.S., pp.20-21.

(i) Vyoma-Vāmeśvarī, Khecarī, Dikcarī, Gocarī,Bhūcarī,or
(ii) Vyoma-Vāmeśvarī,Khecarī,Gocarī, Dikcarī,Bhūcarī,or
(iii) Vyoma-Vāmeśvarī, Khecarī,Bhūcarī,Dikcarī,Gocarī[1], or
(iv) Vāmeśvarī, Khecarī, Bhūcarī, Gocarī, Dikcarī, or
(v) Vāmeśvarī, Khecarī, Gocarī, Bhūcarī, Dikcarī.

Kṣemarāja along with Abhinava (vide T.A.V.,I, p.142) takes up the second option as the most reasonable course capable of unearthing the inner potencies of the ultimate activity. With reference to the inner working up of these deities he mentions the fifth alternative also and ranks the same as second in priority. He also admits the fourth one to account for the external overtures of reality. Maheśvarānanda, who claims to have drawn upon the former, differs from him and swears by the first alternative. This difference he attributes to his leanings towards a particular scriptural discipline laid down by the Kramasiddhi.

Even otherwise, the places where the two meet are more numerous than those where they depart, yet, for this fact alone, these do not become infructuous. The differences are obvious and will automatically come to light as one proceeds further.

---

[1] This order is preferred by C.G.C. 3.16-19, 3.31-34.

Kṣemarāja makes certain important observations which have not been taken note of by Maheśvarānanda. First, he divines two angles - internal and external, and approaches the problem accordingly. Within the sphere of the first approach, the internal cycles of Khecarī etc., spread over by Vameśvarī, are identified with Aghora, Ghora, and Ghoratara(lit., mild, fierce and fiercer) deities responsible for displaying the transcendent, the transcendent-cum-empirical and the empirical orders of manifestation.[1] Further, all the ancillary powers, from Khecarī to Bhūcarī together with the presiding one, i.e., Vāmeśvarī, that weave the very fabric of Pañcavāha-cycle constitute a cycle each by themselves.[2] Thus a primary wheel stands woven by auxiliary powers suggesting that the notion of Pañcavāha does not represent a simple phenomenon, instead, a composite and complex one. The presiding deity or the Vāha par excellence, i.e., Vyomavāmeśvarī is the Supreme Power and the Spanda as such (lit., throbbing, slight vibration) of the Spanda system.[3] Likewise,

---

1. Sp.S.,p.21 विषयेष्वेव संलीनान् ... शिवशक्तय: ।

M.V.T., Quoted therein.

2. तदुत्थापितानि तु खेचरी-गोचरी-दिक्चरी-भूचरीरूपाणि चत्वारि देवताचक्राणि..... ।

Sp.N.,p.38.

3. तथा हि पूर्वं प्रतिपादिता येयं स्पन्दतत्त्वात्मा पराशक्तिः सैव .... वामेश्वरीशक्तिः ।

Sp.N.,p.38. Even the other vāhas, coming next to Vāmeśvarī in pedigree, such as Khecarī etc., have also been interpreted in terms of the spanda doctrine. Vide यः शिथिलप्रयत्नतया खेचर्याद्यात्मना

(contd....

Śakti-cakra (the cycle of powers), in the Spanda branch of the Trika monism, stands for the group of these four divinities inspired and aroused by the Supreme power of the Supreme reality.[1] The fact that reality is conceptually split, for the sake of easy grasp, into the power and the powerful - both being trated on a par with absolutely no difference whatsoever -, becomes conspicuous by its application to the realm of the cycles of all ancillary powers. So each cycle has an experiencing entity, i.e., a 'power' hinges on the 'powerful'. Kṣemarāja is an ardent spokesman in this respect.[2]

3. THE PURPORT AND FUNCTION OF THE FIVE VĀHAS

It may now be considered what these Vāhas stand for, what is their precise purport, and how they subscribe to the spiritual and ephemeral makeup of the experients and aspirants.

3-A. THE INTERNAL SIDE OF PAÑCAVĀHAS AND PHILOSOPHIC SIGNIFICANCE

The Cit-power, the same supreme energy reckoned as the Spanda principle, is called Vāmeśvarī; because it

---

.....contd..) गुणादिस्पन्दनिःष्यन्देन व्यामोहितत्वात् ..... ।

Sp.N.p.42. It,however, touches only one side,i.e., obscuring, of the Vāhas.

2. किं च शक्तिचक्रं खेचरी-गोचरी-दिक्चरी-भूचर्यादि: बाह्यान्तरताभेदभिन्नो नानायोगिनीगणः तदुपलक्षितो वीरव्रातश्च । Sp.S.,p.19.

cp. वामेश्वरीखेचरीगोचरीदिक्चरीभूचरीरूपस्य मयैव स्पन्दसन्दोहे सम्यङ् निर्णीतस्य .... Sp.N.,p.7.

2. इत्येवं वामेश्वरीशक्त्या प्रसारितानि आन्तराणि ... चत्वारि खेचरी-गोचरी-भूचरी-दिक्चरीचक्राणि तथाविधवीरव्रातसहितानि तानि ।। Ibid,p.21.

emits in and out this whole universe, and also because it runs counter to the ordinary course of the world.[1] It adopts the latter course, because the self-same agency springing up in the forms of Khecarī etc., leads the enlightened to the higher realms and the unenlightened to the lower and lower ones. This is the co~~u~~ntrary course it revels in.[2] Obviously the word is traced to the root Vam (i.e., to emit, eject), for owing to its action the universe is sent forth out of the Absolute. The word is further derived from the word Vāmā, employed to convey the sense of 'left','contrary', 'opposite', simply because it reverses the unitary character of transcendental reality into the dichotomic character defining the course of empirical existence. That is to say, a dichotomy of mind and matter, causing the confusion of the two, accounts for the whole of worldly existence replete with diversity. The second genesis of the word provides a sufficient clue as to why Abhinava, in his Tantrāloka, ascribes to Vāmā the responsibility of distracting the unenlightened from the real spiritual adventure nurtured by the Śaiva monism and goading them, instead, to such systems as lead to the pseudo-emancipation, e.g., Vaiṣṇavaism, Yoga and Buddhism etc..[1]

---

[1] किंच चितिशक्तिरेव भगवती विश्वमनात् संसारवामाचारत्वाच्च वामेश्वर्याख्या सती । P.Hṛ.,p.69.

येयं स्पन्दात्मा पराशक्तिः सैव विश्वस्यान्तर्बहिश्च वमनात्संसारवामाचारत्वाच्च वामेश्वरी शक्तिः । Sp.N.,0.38.

[2] तदुत्थापितानि तु खेचरी-गोचरी-दिक्चरी-भूचरी-रूपाणि चत्वारि देवताचक्राणि सुप्रबुद्धस्य परभूमिसंचारीणि अप्रबुद्धानां तु अधराधरसरणिप्रेरकाणि ।

Ibid.

According to Maheśvarānanda, Vyoma-Vāmeśvarī is another name for Vāmeśvarī. The words Vyoma (vi+om)2 and Vāmā stand respectively for the totality of pentades that envelope the every conceivable form of universal manifestation inspired by some special aspect of Godly activity and the projection of the same. Thus, Vyoma-vāmeśvarī constitutes the omnipotence of the absolute and is, therefore, fully capatious to bring about all ladders of objective existence and subjective experience,[3] denoted by the various pentades already discussed. It is the consciousness-aspect of the absolute and has pure indeterminacy as its sole being.

Vāmeśvarī's portraiture as identical with pure indeterminacy readily prompts one to recall the basic tenet of the system. The Krama system is an anecdote of transforming the most determinate of ideas, i.e., a pure logical construction, into the indeterminate one. Vāmeśvarī marks out the point of no return, i.e., the final goal. The other four currents or ancillary powers spell out the process starting with the objective content to the subjective awareness, through which the entire manifestive energy concretises itself as well as the entire ideation comes to stay in the form of logically determinate thought.[1] In another context, the same has been described as the process of purification of Vikalpas. The inevitable consequence follows. The complex world of logical construction, even in its purest form as the subject as such represented by the Khecarī etc., is a deduction from the Simplex, to use the phrase of Dr.Bhagavan Das, that is Vāmeśvarī.[2]

---

[1] यतस्तावति सा तस्यवामाख्या शक्तिरीश्वरी ।
पांचरात्रिकवैरिंच सौगतादेर्विजृम्भते ।।

T.A.,4.21-2.

Viveka reads तावति - तन्नियतसिद्धिमात्रप्रदे, वामाख्येति वामा संसारवमनात् ... इत्याद्युक्त्या संसाराविर्भाविका तिरोधानशक्ति - रित्यर्थः:

T.A.V.,III,p.25.

[2] व्योम is disssolved as वि+ओम where वि means विशेष and ओम is naturally प्रणव . According to Maheśvarānanda प्रणव means विमर्श in the context. Thus the whole phrase stands for प्रणवरूपताविमर्शवैशिष्ट्य implying that each manifestation represents an interplay of some unique aspect of Vimarśa, the supreme efficacy. See the following note as well.

[3] तत्र व्योम्नामोमात्मकप्रणवरूपताविमर्शवैशिष्ट्यानुप्राणितानां वक्ष्यमाणसर्वपंचकात्मनां वामं वमनं प्रति ईश्वरी सामर्थ्यशालिनीति व्योमवामेश्वरी । सा च परमेश्वरस्याविकल्पभूम्यनुप्रविष्टा चिच्छक्तिः । M.M.P.,p.89

Of the four sub-species of Vāmeśvarī, Khecarī is the name of the empirical experient, the limited subject. The Sanskrit word Kha or Ākāśa is symbolic of the undefiled consciousness. Subjecthood must be consciousness per se--demands the Law of Identity. The Gocarī-group (lit.roamers in the sphere of senses), having its movement restricted to the internal senses (antaḥkaraṇa), constitutes the inner

---

1. संवित्क्रमे स्वात्मस्फुरत्तासारा वामेश्वरीखेचर्यादयः । ... तासां ह्यहन्तेदन्तादि तयावगाहनसामर्थ्याद् आत्मस्वरूपोन्मीलनवत् तदाच्छादनेऽपि औचित्यमस्ति । M.M.P.,p.25.

2. प्रथमप्रतिभारूपा व्यामेशी सेयमुच्यते ।
खेचर्यादि स्वरूपं यत् तदस्या एव जृम्भितम् ॥

M.P.(T)4.117.

psychic apparatus mainly responsible for ascertainment of difference (bheda-niścaya), identification of the self with different things (bheda-abhimāna) and simple cognition of things as different (bheda-vikalpana). The inner-organ is the motivating centre of the senses and sets them in motion. It is the dynamic apparatus of the psychic activity. Dikcarī-group are literally the deities that move in space (Dik). Therefore, the external sensory and motor organs evolve out in the sphere of Dikcarī. The word 'bhū' in 'Bhūcarī' stands for 'to be', that is, Bhūcarī has to reckon with the existents or the gross objectivity.[1] Thus, the fourfold classification of psycho-physical faculties and functions of an individual subject has been raised to the level of divine consciousness and, as such, has been identified with a specific group of the deities. "These Śaktis indicate the process of the objectification of the universal consciousness. By Khecarī Śakti, one is reduced from the position of an all-knowing consciousness to that of limited experient; by Gocarī, he becomes endowed with an inner psychic apparatus; by Dikcarī, he is endowed with outer senses; by Bhūcarī, he becomes confined to bhāvas or external objects.[1]

---

[1] किंच चितिशक्तिरेव .... वामेश्वर्याख्या सती खेचरी-गोचरी-दिक्चरी-
भूचरीरूपैः अशेषैः प्रमातृ-अन्तःकरण - बहिष्करणभावस्वभावैः
परिस्फुरन्ती । P.Hṛ.,p.68.

Again the difference between Maheśvarānanda and Kṣemarāja cannot be underplayed. As pointed out at the outset that both of them adopt two different orders and hence the Gocarī of Kṣemarāja and the Dikcarī of Maheśvarānanda alternate each other when contrasted. Kṣema's Gocarī is M's Dikcarī whereas M's Gocarī is Kṣema's Gocarī. Otherwise, for all practical purposes, they are one in all their intent, and import. cf. M.M.P.,pp. 89-90.

The play of five aspects of the ultimate, namely, cit, ānanda, icchā, jñāna, and kriyā is seen into the five flows respectively. Cit, because Vāmeśvarī is intrinsically the absolute freedom to which the entire manifestation of all orders is ascribed; Ānanda, because a continuity of subjective repose marks the khecarī stage; Icchā, because integral to volition is its nature as grasp and for that it depends upon internal organs (Gocarī); Jñāna, because it turns extrovert and the process is brought about by the operation of Dikcarī; Kriyā or action, because the extreme grossification leads to the rise of manifold and chequered objectivity (Bhūcarī). In the sphere of Vāk, these five power-groups represent the five grades of speech and enjoy the same associations.[2] Similarly such wide is their canvas that they are termed as Parā, Sukṣmā, Paśyantī, Madhyamā and Vaikharī while accounting for the rise of meaningful and articulate sound. In explaining the rise of any sound whatsoever, they are alluded to as Vimarśa, Bindu, Nāda, Sphoṭa and Śabda.[3]

---

[1] P.Hr., Notes, p.126; cf. पारमेश्वरी हि संवित्स्वातन्त्र्यस्य शक्तिः प्रकृत्या निर्विकल्पकपदाधिरूढापि क्वचित्परिमिते प्रमातरि स्फुरन्ती तदनु तदन्तःकरणानुप्रविष्टा पश्चात् तस्यैव बाह्येन्द्रियानुबन्धिनी च भूत्वा बहिर्वैलक्षणविषयोल्लासम् अखिलमुपयुङ्क्त इति सर्वपथीनोयं प्रकारः ।

M.M.P, p.89.

[2] M.M.P., p.90.

[2] Ibid, p.90.

The mode of action of these spiritual currents in the transphenomenal realm, i.e., the Pati stage, is reversed and they stand out identified with the absolutic aspects of omnipotence, omniscience, perfection, immanence and eternality.[1] As Khecarī or Cidgaganacarī it is defined by universal agency; as Gocarī by the ascertainment of identity or non-difference etc.; as Dikcarī by perception of non-difference etc., and, as Bhūcarī by revelation of objects as identical with the self like limbs of one's organism.[2] The celebrated Dāmodara has given vent to the same idea in one of his verses averring that the phenomena of salvation and enslavement are incumbent upon the self-revelation and self-obscuration by one's own powers such as Vāmeśvarī etc.[3]

3-B. OUTER ASPECT OF PAÑCAVĀHA AND ITS ESOTERIC SYMBOLISM

This was the inner side of the Pañcavāhas. Coming to the outer side we notice a slight change in the order of

---

1. परप्रकाशप्राधान्याच्चिदाद्यं शक्तिपंचकम् ।
परविश्रान्तिविश्रान्तिप्राधान्यादात्विदमिष्यते ।।
व्यापकत्वं च नित्यत्वं पूर्णत्वं सर्ववेदिताम् ।
सर्वकर्तृत्वमित्येतद् शक्तिपंचकलक्षणम् ।। M.P.(T).3.122-3.

2. पतिभूमिकायां तु सर्वकर्तृत्वादिशक्त्यात्मकचिद्गगनचरीत्वेन, अभेदनिश्चयाद्यात्मनो गोचरीत्वेन, अभेदालोचनाद्यात्मा दिक्चरीत्वेन, स्वांगकल्पाद्वयप्रथासारप्रमेयात्मना च भूचरीत्वेन पतिहृदयविकासिना स्फुरति ।
P.Hr.,p.70; also see तांत्रिक वाङ्मय में शाक्तदृष्टि pp.9-10,which closely follows Kṣemarāja's.

3. पूर्णाविच्छिन्नमात्रान्तर्बहिष्करणभावगाः ।
वामेशाद्याः परिज्ञानाज्ञानात्स्युर्मुक्तिबंधदाः ।। Quoted,P.Hr.p.70

the Vahaśaktis, Bhūcarīs and Gocarīs exchanging their respective places in various schemes. But the presiding control of the same Vāmeśvarī prevails. Khecarīs are the incorporeal deities that wander in sky, whose sheer inclination resurrects Śuddhavidyā- incarnate in a foetus of a Yoginī. Gocarīs are bent upon extracting pure essence of a self or limited being and are responsible for dragging the limited subjects from one birth to the seventh and are adept in some siddhis. Like a moving wheel Dikcarīs have ubiquitous movement and are competent to bring about parāparā siddhi. Bhūcarīs are the products of the elements of divinity in the deities distinguished by their association with graded order of perfection.[1]

PAÑCAVĀHA AND OUR ORDINARY EXPERIENCE

The total pace of the five flows has been set in by the bases of our ordinary experience. The world of our experience cannot be negated until we negate and reject the very experience of it. The so-called externality of the objective content of our experience is a sheer myth, because even the attribution of externality depends upon its identity with awareness.[1] This overwhelming epistemic evidence bears on the very idea of five flows of the Supreme consciousness. The five flows as self-same with the universal mind or the **transcendental** consciousness, individual subject, inner and outer psychic apparatus and external objectivity, demonstrate as well as construct the basic frame-work of any epistemic activity, whatever its nature be. An extensive analysis of the system of Pañcavāhas reveals the ingredients inherent in the fundamental constitution of our experience and existence and the epistemic process linking up all the aspects through a thread of unity.[2] Thus the five flows perform a double feat. In the first place, they show up the way to the realisation of the basic core of our ordinary objective experience, i.e., the ultimate consciousness through an analysis of experience and its final presupposition; and, in the second, to the recognition of the irresistable fact that the subjective and objective relata together with their unifier relation (i.e., the means of knowing) necessarily proceed from the Supreme Reality as its manifestations and

---

[1] बाह्यानि पुनः ... । तत्र आकाशे चरन्त्यो शरीराः खेचर्यः यदिच्छामात्राधिष्ठितमिथुनसंप्रयोगजः प्रबुद्धशुद्धविद्योदयो योगिनीगर्भोद्भूतो भवति ।... गोचर्यस्तु गोशब्दवाच्यपशुहृदयसाराहरणरताः तेनैव क्रमेण स्वात्मनः, पशूनां च तत्तत्सिद्धिसाधनप्रवणाः स्वजन्मनः प्रभृति सप्तजन्मान्तमपि पशुमाहरन्त्यः । दिक्चर्यस्तु भ्रान्तचक्रवत् सर्वत्र चरन्त्यः परापरसिद्धिप्रवणाः । भूचर्यस्तु स्वस्वभावतयैव कुंकुमनारिकेलादिवत् तत्तत्पीतादिभूमिजाताः पूर्णत्वापूर्णत्वादिनानाभेदिततद्देवताशक्त्युद्भूताः ।

Sp.S., pp.21-22.

---

1. शव्दादिपंचवर्गात्मविश्वं हि यदिदं स्थितम् ।
न शक्यं तदपह्नोतुं स्वसंवेदनसिद्धितः ॥
संवेदनाद्बहिर्भावेनास्य सिद्धिः कथंचन ।
ज्ञानात्मतां विना यस्माद् बाह्यताऽपि न सिद्ध्यति ॥
अतः संवेदनायत्ता सत्ता विश्वस्य सर्वतः । M.P.(T).3.4-5,7.

२. इत्थं संवेदनापेक्षा रूपे ज्ञप्तौ च सर्वथा ।
विश्वस्येति कथं पूर्वमुत्पत्तिरिति संशयम् ॥
छेत्तुं व्योमेश्वरीचक्रं स्फुटमत्रप्रकाश्यते ।
पंचाकाशमयं चक्रं विश्वबीजं तथोदितम् ।
सर्वापेक्षाविरहितं स्वोच्छलत्तास्वरूपकम् ॥ Ibid, 3.112-13,115.

are, therefore, deemed to be identical, in essense with the same.[1] The conclusion, therefore, suggests itself that the whole of objective multiplicity of all grades can be compressed, in a nutshell, into the five flows of spiritual continuity which ultimately turn to the unitary self-awareness.[2] Therefore, the Pañcavāha-cycle, being enjoined as the most adorable of all, appeals to reason; for it helps the sheaths and shackles in the form of body etc., attenuate to the point of finish.[3]

4. KULA AND KRAMA ON PAÑCAVĀHA : A CONTRAST

Without meddling with the jargons, an interesting parallelism between Krama and Kula may not be totally out of tune to refer to. The principle of Pañcavāha, there is sufficient ground to establish, was also a favourite of

---

1. शब्दाद्यनुभवस्थाने संवित् स्पन्दादिरूपिणी ।
प्रत्येकं सूक्ष्म्या वृत्त्या सर्वौचित्येनानुभूयते ॥
इत्थं प्रत्येकविषये पंचानुभवबृंहितम् ।
सामरस्यात्मना सर्वं देवीचक्रं प्रकाशते ॥
एवं पंचात्मकं विश्वं सिद्धं स्वानुभवेन यत् ।
पंचाकाशतया पूर्वं तदुक्तं संविदात्मना ॥ M.P.(T),3.119-121.
2. ततोऽपि संक्षेपे सर्वस्यापि प्रपंचस्य पंचवाहपारिशेष्यात् स्वात्मपरामर्श-मात्रे पर्यवसानमिति ॥ M.M.P,p.106.
3. एतस्य ज्ञप्तिमात्रेण देहाद्यावरणादयः ।
पूजनेन तु संक्षिरत: पूज्यतमं हि तत् ॥ M.P.(T).,3.130.

the Kula system.[1] The only difference, indeed a major one, that deserves heed is that Khecarī as the supreme principle replaces Vāmeśvarī relegating the latter, in hierarchy, to the second place so far occupied by itself (Khecarī) in the Krama scheme. Here Vāmeśvarī is converted into a principle of individual subjectivity, whereas Khecarī turns into a principle of immaculate indeterminacy and universal subjecthood. Other groups of the divinities represented by the rest of the flows remain almost the same.[2]

---

1. ततो वाग्देवीनां स्ववाहाधिष्ठानं द्वितीयवाहमुद्रणान्मालिन्यां स्पर्शविष्कारः । तत्र षाडध्वकुलपिंडमंडनस्यात्मनो विलासः ।.... यतः कुलक्रमप्रतिष्ठितप्रत्ययासिद्धः समाचार एव मंगलोदर्कः ।

Kaula-sutrāṇi, folio 3a.

इत्थं सर्वत्र कुलदर्शनेषु शाक्तो योऽन्तःक्रमेण उदयः स्थितः स एव तद्भूमिकानुभवविशेषैः चक्रचरीरूपमास्थितैः संस्थानविशेषेण पूजितैः स्वरूपप्रथोन्मीलनाय चर्याक्रमेणापि क्रमार्थं उपासितव्यः ।

M.P.(S),p.111

3. खे ब्रह्मणि अभेदरूपे स्थित्वा चरति ... इति खेचरी, अन्तर्बहिष्करणातदर्थसुखादिनीलादिरूपाः .... क्रमेण व्योमचरी-गोचरी -दिक्चरी-भूचरीभूताः याः शक्तयः ता वस्तुत उक्तनयेन स्वभावचरखेचरी-रूपशक्त्यविभक्ता एव ।

P.T.V., pp. 39-40; also see Abhi., p.684.

5. PAÑCAVĀHA VERSUS THE FIVEFOLD AND FOURFOLD KRAMAS

In the foregoing pages we have come across the equation of functional pentad (Pañcārtha, i.e., Pañca-Kṛtya) with the tidal pentad (Pañca-vāha). But, within the precincts of the system, there is a school which has questioned the veracity of this equation. The school has its spokesman in Śitikaṇṭha who identifies the Pañca-vāhas with the four-fold functionalism (catuṣṭayārtha, i.e., functions from Sṛṣṭi to Anākhyā). He, of course, accommodates the exponents of the former view by giving them the latitude of incorporating the Absolute within the environs of Pañca-vāha; but to him, Pañcavāha, a pentad by itself, is essentially a cycle of powers (Śakti-cakra) and hence represents the four acts.[1]

6. TWO TYPES OF PAÑCAVĀHA

Śitikaṇṭha, with his characteristic originality, dilates on Pañcavāha as a uniform concept and talks of two varieties thereof, e.g., Primary and Secondary (parā and aparā). The primary Pañcavāha is supposed to be an indwelling principle of all the facets at varying levels belonging to

---

[1] यश्च पंचश्लोकार्थोऽपि दृश्यते स वामेश्वर्यादिपंचकप्रसररूपः इति नावद्यम् ।
ननु "वृ (त्यु) दयः (च) काली श्वेता स्थैर्यं च संहृतिश्चंडी ।
शुष्का कालविनाशो विश्रान्तिर्भैरवश्चेति ।।" इति क्रमार्थ एव पंचधा
परिभाषितः, तदेतद् अत्यल्पमुक्तम् । इह नये चतुष्टयार्थपरिभाषा प्रतिज्ञाता
इति महाक्रमश्चतूरूप एव, यस्तु प्रस्थानान्तरेषु भैरवमूर्तेः पंचमस्य पूज्यतया
पंचकार्थः उपदिष्टः स कथमन्यथाभवितुमर्हतीति इति यथोक्तमेवन्यायः ।

M.P.(S), p.43.

Cit or immiscible consciousness; hence, it is not restricted to particular situations or spheres. The secondary one, on the other hand, is circumscribed to definite places like ear (auditory sense) etc., in human organism and has a defined sphere of action. It is termed as Pañcavāha in popular vogue either figuratively or ignorantly. Naturally, it stands rejected.[1]

7. MODIFICATIONS IN THE ACCEPTED PATTERN : INTRODUCTION OF SAṀHĀRA BHAKṢIṆĪ AND RAUDREŚVARĪ

Śitikaṇṭha and the unknown author of the *Mahānaya-Prakāśa* have approached the problem from another point of view, thereby giving new dimensions to the notion of Pañcavāha and radically modifying its accepted pattern. They have removed Gocarī and Dikcarī from the old list and have substituted Saṁhāra-bhakṣiṇī and Raudreśvarī for them.[2] But the replacements are meant neither for making proxy nor for filling in the blank. Both of them are the independent concepts.[1]

---

[1] परोऽयं पंचवाहः यस्य प्रातिस्विकचिद्भूमिकाविशेषैर्व्यापकस्य स्थाननैयत्यं नास्ति, अपरस्तु पंचवाहः श्रोत्रादिप्रसृतनियतस्थानो नियतव्यापारश्च तस्य पंचवाहेति लोकव्यवहारो मोहात् उपचाराद्वा इति स निषिद्ध एव ।

M.P.(S),p.61.

[2] व्योमेश्वरीक्रमाद् यावद् रौद्रेशीपंचकं स्थितम् ।

M.P.(T),7.92.

Vyomeśvarī or Vyoma-vāmeśvarī is so called because it projects or emits several firmaments of consciousness. It is Khecarī, because it roams in the atmosphere of essential self-being. It is Bhūcarī, because it remains at the plane of trans-phenomenal consciousness. Saṁhara-bhakṣiṇī is one that annuls or withdraws all emergents. And Raudreśvarī is that which becomes one with Vyomavāmeśvarī by merging into it.[2]

---

[1] Although these two have been brought in as innovations, yet to an eye of scrutiny an undercurrent of relationship between the two schools would not appear very distant. The Cid-gagana-Candrikā, without being too vocal, gives out a clue to this effect where Gocarī and Raudreśvarī present themselves as convertible notions. Vide

पंचमो झटिति पातक: क्रमादियुषी स्फुरसि रौद्रवैभवात् । ज्ञानधाम्नि
निलिखेंशि गोचरी न क्रमस्तव निराश्रये पदे ।। पंचधा प्रन(?थ)तवैभवं
शिवे चक्रमेतदिह गोचरीकृतम् । विश्वभेदानिरूपाख्यचिन्मयात्वत्पदाद्
गलति नैव जातुचित् ।। 3.69.72.

One must, however, remember that Gocarī is the fifth vāha in the scheme adopted by C.G.C. and therefore this identification should go with the fifth stage in every scheme and not with the Gocarī as such. It has been already noted how Maheśvarānanda and Kṣemarāja differ from each other in their respective definition, but as soon as their definitions are understood seriatim, the paradox withers away.

[2] नाना संविद्रूपाणि व्योमनि वमति सृजति या... चिद्रूपा सा व्योमवामेश्वरी, खे स्वभावगगने चरति या सैव परस्वरूपा खेचरी, परविमर्शभूमौ चरति या सा भूचरी, स्तच्च सर्वं स्फुरितं या संहरति सा संहारभक्षिणी, आदौ ... व्योमवामेश्वरीरूपे महाव्योम्नि तन्मयतां याता सा रौद्रीश्वरी ।

M.P.(S),p.71.

Hence Vyomeśvarī is viewed as the first stir of universal emergence, whereas Raudrīśvarī as the principle of universal disappearance.[1] It is therefore generally opined that it is Vāmeśvarī which, through a process of reversion (Pratyāvṛtti) within the strict confines of its being, accomplishes its job by reaching out to and embracing Raudrīśvarī.[2] Of the five Kulas (Kula-pañcaka), another name of the five flows,[3] the primal divinity gets split into five modes in order to actualize itself. Thus the Khecarī is enalogous to Sṛṣṭi, because the trans-empirical consciousness descends in the twelve-fold form of the respective places of sensory activity. Later, in its descent it encounters the sensory objects and finds itself identical with their quintessence, hence Bhūcarī is the same as sustenance (Sthiti). In its further descent it assumes the form of Saṁhāra-bhakṣiṇī whose nature consists in withdrawal (Saṁhāra), because after having devloved the object, it is back to its own being. Still further, it endures as the immiscible, undefiled consciousness even though the latent objectivity in the form of residual traces of the absorbed objects still lurks. This state, called Raudrīśvarī, contains futurity within and evades any interior or exterior form as such and yet remains immanent both internally and externally in our multitudenous worlds which it itself vivifies.[1] Thus the first crest of divine tide, flowing from the transcendental divinity, is Vāmeśvari. During the process of solidification, in other words, the same primal stir falls on senses and is known as Khecarī. In the next still grosser state it contacts each and every object and gets termed as Bhūcarī. Saṁhārabhakṣiṇī, as mentioned above, representing the phenomena of involution and withdrawal retracts each and every objects through their different points of contact. It also marks out an interim stage which is difficult to designate as either internal or external. The same primal stir is christened as Raudreśvarī, because it renders the course of universe feasible by coming into touch with the totality of all that is possessed of a form or is beyond it.[2]

---

[1] आद्यो व्योमेश्वरीस्पन्दरूपो विश्वोदयोन्मुखः ।
अन्त्यो रौद्रीस्फारमयो विश्वविलापकः ॥ M.P.(T),7.177.

[2] Ibid, 7.118-119.

[3] कुलपंचकरूपतया क्रमेण आश्यानतां प्राप्ता सती । V.Bh.V.,p.68.

---

[1] M.P.(S), pp.69-70.

[2] निखिलमरीचिदेवताचक्रस्य अविशेषेण प्रथमोन्मेषवपुषा व्यापिका सैव वामेशी, ततः करणस्थानपतिता सैव सा खेचरी इति कार्त्स्न्येन व्यपदिष्टा, ततोऽपि घनीभूता विषयव्रातं प्रति अधिष्ठानेन कृतपादप्रसारिका भूचरी विषयग्रासं विधाय अन्तःबहीरूपा संहारभक्षिणी इति, ततः अन्तर्बहिरुभयत्र कृताधिष्ठाना लोकयात्रां पारयन्ती भेदाकर्षणाया च भीषणस्वरूपा रौद्रेश्वरीति विमर्शेनैव रूपेण द्योतते ।

M.P.(S),pp.69-70.

In the context of sense-divinities it has been made clear that Vāmeśvarī constitutes the first ever emergence of senses (i.e., sense-deities). Khecarī comprises stations of their operation (viz., sensory organs). Bhūcarī consists of the twelve objects meant for sense-organs in their totality. The fourth one, which passes under the name of Saṁhārabhakṣiṇī and is identical with Vāmeśvarī in character, consists in the withdrawal of that objectivity within itself, that is, it permeates all the points of objects in their most general and universal form. The fifth one called Raudrīśvarī is an all-encompassing principle like the First Principle, the Lady-Absolute.[1] Really speaking, all these vāhas or vāmeśīs partake of the pure consciousness which is all-pervasive and defies all attributes and, hence, they lack any definite operational locus. The reference to ear (auditory channel) etc., has nothing real and fundamental in it, but is superficial, pragmatic and metaphorical. And, if in popular parlance they are (ear etc.) reckoned as Pañcavāha, it is with reference to their being the loci of empirical functioning of the senses.[2] It must be kept in view that, all these

---

1. पंचमं च रौद्रीश्वरीपदाभिख्यं बहिरनुभूतचिदभूमिकाविवर्तमार्थं च निजस्वरूपमप्रमुषितस्वस्वरूपमेव अवलम्ब्य आदिदेवीवत् व्यापकेन रूपेण आक्रामति ।
M.P.(S), pp.64.
2. आदिदेवीवत्सर्वव्यापिकानां निरुपाधिचिन्मात्ररूपाणां वामेश्वरीणां नियतं कूलगतं किंचित् प्रतिष्ठानं नास्ति, यस्तु श्रोत्राद्यधिष्ठानरूपोऽधिकारविभागव्यवहारः स औपचारिको न वास्तवः । श्रोत्रादिमरीचीनां लोके पंचवाहेति व्यपदेशः स तदधिष्ठानात् संभाव्यते ।
Ibid, pp.64-65.

vāhas or the aspects of divine effulgence are just the same in point of essential character. They are just like the five immaculately transparent media which appear differently owing to difference in their reflections. Otherwise, whether it is the realm of met~~a~~empirical supreme awareness or that of the self-being of the five-flows or still that of the external stretch of the sense~~s~~-divinities, the unitary character of Awareness pure and simple is never compromised or tainted.

8. CERTAIN OBVIOUS CONCLUSIONS

From the above deliberations two or three conclusions themselves follow. Firstly, the twofold division of Pañcavāha into primary and secondary ones of which the secondary calls for rejection, is reminiscent of the double activity of Pañcavāha (in the earlier treatment) in emancipating and enslaving the ordinary individuals. Secondly, though the Raudreśvarī is one of five vāhas, yet it is deemed as Reality transcending all the five- vāhas[1]. On this point, there seems to be an implicit agreement among all sections of the system's scholarship.[2] It is in this sense that Raudreśvarī

---

1. ताश्चतुष्षाष्टियोगिन्योऽभेदेन यत्र वर्तन्ते सा रौद्रेश्वरीभूमिगता पंचषाष्टितमा
सर्वमंगलमंगला राज्ञी भगवती, सैव परधाराधिरूढा सामरस्यम् ।
M.P.(S),pp.69-70.

२. रौद्रेश्वर्यां अयं स्फारः प्राधान्येन व्यवस्थितः ।
परधारासमारूढसामरस्यावसानम् ।
एषा कृशतनुर्देवी सर्वेच्छाविलयावनिः ॥ M.P.(T).4.53,57.

तस्यैव भगवतः.... विश्वंभवामि इति परामृशतो ... संविदेव ...
शक्त्यवस्था सैव विश्वगतसृष्टिसंहारोपचारात् कृशमूर्णामयरूपा अप्येकैव
सर्वरहस्यनयेषु गीयते । of Vivṛti on the Paramārtha-Sāra-Saṃgraha, 14th verse (M.S), folio.7.

पातक्रमेण व्योमेश्यादिपंचकस्वीकारस्यापरिहार्यत्वम् ।
तद्वत् सर्वानुस्यूतिसाम्राज्यशालिन्याः श्रीरुद्ररौद्रेश्वर्याः सर्वथावश्यंभावः ॥
M.M.P.,p.194.

is identified with Kāla-Saṁkarṣiṇī.[1] Thirdly, the problem of Pañca-vāha has figured either in its own independent context or in the context of Pāta-Krama which as a part of Vṛnda-Cakra implies the basic identity of the two, i.e., Vṛnda-cakra and Pañcavāha. The separate treatment of the problem does not alter the character of Pañcavāha in different context; instead, it brings out the implications, if any, more vividly. This is again a sphere of common agreement.[2] Moreover, the Vāmeśvarī and Raudreśvarī are treated on a par, because the point of beginning is, in a sense, one with the point of conclusion.[3] In order to avoid confusion one point merits special mention. As noted previously, according to Kṣemarāja etc., the Vāmeśvarī enjoyed the august position of being the Supreme Power of the Supreme Reality. But here the Raudreśvarī steals the limelight. Actually Raudreśvarī as a member of five vāhas is nothing more or nothing less than Vāmeśvarī. But Rudra-Raudreśvarī as the counterpart of the

---

1. तत्र श्रीकालसंकर्षण्यपरपर्याया रुद्ररौद्रेश्वरी पंचषष्टितमा सर्वानुवृत्तेति न पृथग् गण्यते । M.M.P., p.92.

भानुशीतकरवह्निकुण्डली बिन्दुसूत्रितपरावरस्थला ।
रुद्रशक्तिरपि कालकर्षिणी त्वत्कपंचविधवर्णसूचनी ।। C.G.C., 3.21.

2. रौद्रेश्वरी सर्वचक्राण्यामूलाद् ग्रसति स्वयं ।
अतो वृन्दक्रमे सर्वमुपादेयतया स्थितम् ।। M.P.(T).

वृन्दचक्रे पंचधा पातनिकाक्रमेण ... श्रीवामेशी-खेचरी-भूचरी-संहारिणी-रौद्री-अधिष्ठितेन ... । V.Bh., V, p.68.

3. दिव्यौघचक्रपंचकस्फारिणी वृन्दचक्रनायिका श्रीवामेश्येव सर्वं सर्वात्मकम् । Ibid, p.68.

Reality proper is singled out from the group and then rated supreme. The status of Vyoma-vameśvarī remains the same in both the places. In the previous discussion it is the supreme power of the supreme male reality, i.e., Maheśvara or Manthāna-bhairva. Here, too, it is the supreme power of the Supreme Reality conceived as female principle, i.e., Raudreśvarī. Figuratively, the former may be termed the Lord Absolute and the latter the Lady Absolute. But, looking deeper, it may be averred that even Maheśvarānanda, who identifies Rudra-Raudreśvarī with Kālasaṁkarṣiṇī, would find it difficult to treat it as the Absolute.[1] It, anyhow, transpires to be the Supreme power, i.e., freedom of the Absolute; whereas, in the view of the author of the

---

[1] वामा: परमेश्वरस्य स्फुरणधारा: । M.M.P., p.89.

Vyoma-vameśvarī is definitely inferior to Kāla-Saṁkarṣiṇī or Rudra-Raudreśvarī according to Maheśvarānanda, cp. M.M.P., pp. 90 and 92; Kāla-Saṁkarṣiṇī, or for that reason. Rudra-raudreśvarī have been identified with Bhāsā which again belongs to Parameśvara. cf. p.105. Also cp. षोडशाधिकविलासलक्षणाम-

कालकलितं श्रीकालसंकर्षिणीभावमनुभवन् अतस्व देव: ॥

Ibid, p.184. Honestly speaking it is very difficult to understand the precise stand of Maheśvarānanda because he undoes everything by saying

षोडशाधिकया विश्वं तदुत्तीर्ण: परमेश्वरश्च द्वितयमपि संगृह्यते ।

A.P. 106. But the above observations are based on the general impression one forms from his entire argumentation. Also cf. Abhi.p.509. We partially differ from Dr.Pandey. The above discussion is self-explanatory when contrasted with his observation.

Mahānaya-Prakāśa, Rudra-Raudreśvarī is itself the Absolute.[1] Abhinava and Kṣemarāja would agree with Maheśvarānanda if one stands by the verdict of Abhinava's Krama Stotra[2] (verses 28, 29) and Kṣemarāja's commentary on the first and last verses of the Spanda Kārikās . It is nothing but the remainder of the major divergence obtaining between the two schools, one of them expounding the ultimacy of the Lord and the other that of the Female Principle.

9. NATURE AND IMPLICATIONS OF THE TRADITIONAL CONTEXT

The question now posing itself is of major importance, if one wants to come to grips with the problem, i.e., Pañcavāha. The question pertains to the nature and implications of the traditional context in which the problem has been taken up for elaborate consideration. Maheśvarānanda opines that the notions of the Pīṭha-niketana, Vṛnda-Cakra and Pañcavāha are not isolated concepts, but are part and parcel of a wider spiritual scheme. Because, the epistemic and mystic significance of the cycles of divinities is subservient to the potencies and secrecies of the true and genuine worship.[1] In order to accomplish this supreme type of worship[2] one is enjoined to regard and realize this body, or the physical frame of the eternal self, gradually as Pīṭhaniketana, Vṛnda Cakra and Pañcavāha. These represent the gross, the subtle and the ultimate seats (Pīṭha) respectively in terms of which the body has to be viewed and moulded.[3] Already an allusion has been made to the basic affinity of the Vṛnda Cakra and the Pañcavāha, and the same will once again be dealt with in detail in its appropriate context. So the Pīṭhaniketana or the Pīṭhakrama alone is left out for present investigation.

---

[1] सर्वोत्तीर्णा सर्वमयी सर्वसर्वात्मकप्रथा । M.P.(T) .7.51.

[2] Also cp. इति शक्तिचक्रयन्त्रं क्रीडायोगेन वाहयन् देवः ।
अहमेव शुद्धरूपः शक्तिमहाचक्रनायकपदस्थः ।।
P.S. 46.

10. THE CONCEPT AND IMPORTANCE OF PĪTHANIKETANA

The Pīṭha is nothing but our body. It is there that

---

1. अथार्चनारहस्योन्मीलितत्वात् क्रमेणार्च्यदेवताचक्ररहस्यमपि उद्भावयितुम्
आदौ उद्देशमुपन्यस्यति -
श्रीपीठपंचवाह्नेत्रयवृन्दचक्राणि स्मरत ।
स्मरत च गुरूणां पंक्तिः पंच य शक्तीः सृष्टिप्रमुखाः । M.M.P.36.

2. पंचोपचारिका पूजा कृत्रिमा या बहिःस्थिता ।
विलयं तत्र सा याता क्वाप्यक्रमपदेऽगमे ।।
अपूजैव समाख्याता पूजा सा परमाव्यया ।
नित्योदितमहासंवित्पंचवाहेन ढौकिता ।।
C.S.(MS), folio.9

3. इत्थं स्वदेहमेव पीठनिकेतनतया स्थूलं वृन्दचक्रात्मना सूक्ष्मं पंचवाहस्वभावतया
परं च पीठतया पर्यालोच्य .... ।
M.M.P., p.98.

the Godhead has fivefold flow.[1] The entire cosmic manifestation symbolised by a variety of deity-cycles, Thus, hinges on the Pīṭhakrama; and, for its being the final recourse of everything, it is equated with the Praṇava.[2] Śitikaṇṭha even goes a step further and declares the concept of Pīṭha as one of the most basic concepts of the system. He would rather not distinguish between the Mahārtha or Krama principle and the Pīṭha. The concept of Pañcavāha is a parallel concept of Pīṭha and hence the former is held as identical with the latter. The seat stands for a place of rest. Therefore, what is acknowledged as Pīṭha in the common intercourse is the point of final repose from the transcendental point of view.[3]

---

1. पीठं हि नाम स्वशरीरभट्टारकात्मकमित्युक्तम् ।
तत्र परमेश्वरस्य पंचधा वहनात् । M.M.P.,p.87.
शिवशक्त्युभयोन्मेषासामरस्योद्भवं महत् ।
वीर्यं तस्माद् देह एव महापीठः समुद्गतः ॥
M.P.(T).,Quoted, M.M.P.,p.88.
The verse is not traceable to the published text.

2. पीठक्रमेण संश्रित्य देवीचक्रं विजृम्भते ॥
सर्वसहस्वभावत्वात् परानुग्रहहेतुतः ।
प्रकर्षनुतिमात्रत्वात् पीठं प्रणवर्शितम् ॥ M.P.(T).,2.33,35.
It should now be clear why Maheśvarānanda analyses Vyoma in Vyomavāmeśvarī into Vi + Om.

3. इत्थं पीठाख्य एष महार्थः, महार्थसंप्रदायत्वाच्छारीरोऽन्तरंगः पंचवाहो महाक्रमगर्भितश्चतुष्टयार्थरूपो वा महाक्रमो महार्थो ज्ञेयः ततो लोकयात्रायां पीठत्वेन निर्वाणदशायां विश्रमभावेन ... एष एव महार्थो ... ।
M.P.(S),p.56.

In a Pīṭha a group of nine powers is supposed to be operative. These powers are as under :-

(i) A unique primal subjective stir,

(ii) Subjective inclination towards external manifestation,

(iii) Sensory stir in the form of a means of knowledge,

(iv) The advancing of the means of knowledge towards ascertaining the definite character of objects, and

(v) Objective emergence, which, in the final analysis, boils down to the five elements placed in the following order, viz., ether, earth, air, heat and water.

The first stage consists in brooding over the self as the principle of consciousness. The next one marks its endurance. Then follows the uniterrupted continuity of its activity. Further, it gains a touch of vividness and becomes radiant with its additional brilliance. Finally, a sense of contentment or fulfilment supervenes in consequence of its resting on the self.[1]

11. PĪṬHANIKETANA AS IDENTICAL WITH PAÑCAVĀHA

This is, in brief, the outline of Pīṭhaniketana which comprises, in simple language, the subject, the object, the relation thereof, and the five elements. If one overlooks for a while the fivefold division of the object, it (Pīṭhaniketana) is reduced to five aspects or powers which happen to be synonymous with the five flows.[1] Even those, who talk of Pīṭhaniketana as consisting of Pīṭha, Śmaśāna, Kṣetreśa, Melāpa and Yāga, take them as denoting the subject, the resulting cognition, the means thereof, the determining activity of the means, and the objectivity consisting of five elements which is to be engulfed by it, respectively.

---

[1] M.M.P., p.88.

These again are held to be non-different from Vyomeśī, Khecarī, Bhūcarī, Saṁhārabhakṣiṇī, and Rudraraudreśvarī.[2] It is now intelligible why the worship of body as spiritual seat is so ardently advocated as the invincible and infallible means of self-realisation.[3] It is the reason why Śitikaṇṭha declares the idea of Pīṭha as an ornament of the entire Krama

---

1. एवं च प्रमाता प्रमाणं पंचविधं च प्रमेयं पीठनिकेतनमित्यर्थो भवति ।.. .
नवात्मकत्वेऽप्यस्य प्रमातृप्रमाणोपगृहीतव्योमादिपंचकस्वभावत्वात् पंचवाहचक्रतादात्म्यं न किंचिदप्यतिक्रम्यते । M.M.P., p.88.

2. पीठश्मशानक्षेत्रेशमेलयागात्मको हि यः ।
पीठक्रमेऽत्र पीठेभ्यो व्योमेश्वर्यादयः क्रमात् ।। M.P.(T)2.6.

3. वस्तुतस्तु पीठचक्रादारभ्य समयविश्रान्तं समेन साम्राज्येन महार्थ एव वक्ष्यमाणावद् बोभवीति इति भाव्यतां, नात्र फल्गुसारभावः कश्चिद् ।
M.P.(S), p.56. For further details regarding equations of वामेशी with पीठ etc., vide M.P.(T), 2nd Ullāsa, and MP.(S), pp.49-56.

thought.[1]

12. PAÑCAVĀHA VIS-A-VIS DIVINITY AND PRECEPTOR: AN ESOTERIC PROBLEM

A purely esoteric problem posed by the some incredulous as to whether the Pañcavāha is to be adored as identical with five deities or five preceptors is wide of the mark according to Śitikaṇṭha. Since the indiscrete consciousness is a continuum, there cannot be any distinction between the divinity and the preceptor as such; because both of them fall back upon the principle of pure awareness which is the sine qua non of every thing.[2]

13. CONCLUSION: THE SIGNIFICANCE OF THE WORD VĀHA IN PAÑCAVĀHA

The word Vāha (flow) in Pañcavāha is put deliberately in order to convey the sense of continuity of the unruffled flow of consciousness. The commentator of the

---

1. तत्पीठमेव सर्वप्रकारं समस्तमहानयालंकारभूतम् । M.P.(S).,p.50.
2. विसर्गस्थितिसंहारप्रथाग्रासैकतत्परः ।
निरुपाख्यमहादीप्तिसमुल्लसनतत्परः ।।
अध्युष्टकलनोद्रेकस्वभावः प्रणवाभिधः ।
पीठाभिधं तमेवाहं नमाम्यागमसिद्धये ।। MP.(T); Quoted, M.M.P.,p.96. In these verses, which are not traceable to the printed edition, the author depicts Pīṭha as the fulcrum, ground or substrate of the functional pentad of the Godhead.

Paramārtha-Sāra-Saṁgraha given an exquisite expression to the idea.[1] The *Mahānaya Prakāśa* resounds the idea by observing that once the person throws off his empirical personality and submerges in the flow he is not to reappear again. This is the unique character of Pañcavāha and an outcome of superanal grace.[2]

---

1. चितो नदीवत्प्रवाहनित्यायाश्चतस्रः सृष्ट्यादिदशा इति दशाक्रमः
क्रमार्थः । अक्रमस्तु कैवल्यः .... फलस्वभावोऽपि आद्यन्तकोटिद्वये
स्फुटतरं व्यज्यते ।

P.S.S.V, Folio.2B.

2. भूय उन्मज्जनं न स्यादेषामिति विशेषतः ।
रौद्रेश्वरीमयः स्फारः परानुग्रहभूमिकः ।

M.P.(T).7.99.

CHAPTER FIVE

DYNAMIC ABSOLUTISM VIS-Á-VIS VṚNDA CAKRA

(An analysis of the omnidimensional scheme of self-elevation relating to the second stage of existence, i.e., subtle body, as subtle seat of the supreme consciousness.)

(678 - 728)

[Preliminary (678) - Puryaṣṭaka: the centre of reference (678) - The nature and composition of Vṛnda Cakra (682) - Seventy mystic categories of the system and Vṛnda Cakra (687) - The place of Vṛndacakra and significance of the Haṭhapāka process (688) - Eightfold approach to Vṛnda Cakra (690) - Dhāma Krama -(694) - Mudrā Krama (694) - Varṇa Krama (700) - Mudrā, Mantra, Nirīha versus Dhāma, Varṇa, Cid (703) Daṇḍa and Muṇḍa Krama (706) - Saṁvit Krama (710) -Kalā Krama (713) - Bhāva Krama (714) - Pāta Krama (715) - An incongruity reconciled (717) -Aniketa Krama (720) - Concluding remarks :Sub-structure of the Vṛnda Cakra (725).]

1. PRELIMINARY

To take up the issue straightaway. Maheśvarānanda's suggestion, that Pīṭhaniketana, Vṛnda Cakra and Pañcavāha mark out respectively the gross, the subtle and the transcendental nature of sublimating our own vision - with regard to our physical frame acting as a fundamental fulcrum of the entire spiritual undertaking - , does not stop there.[1] There is implicit in it, in simple language, a scheme of omindimensional self-elevation relating to the three commonly reckoned layers of our existence, viz., the body, the subtle body and the transcendental body, i.e., the self. The first refers to the psychophysical complex that we are; the second to the subtle body which has an airy essence and continues to persist even after we have retired from tangible mundane existence; and, the third to our metempirical essence that is the crux of our entire being. It is with reference to the second, i.e., the subtle body (Liṅga-Śarīra), that the Vṛnda-cycle addresses itself.

2. PURYAṢṬAKA : THE CENTRE OF REFERENCE

The subtle body is characterized as Puryaṣṭaka[2] in the system; and, in adherence to the literal meaning of

---

[1] M.M.P. , p. 98.

[2] Maheśvarānanda, while initiating his discussion on Vṛndacakra, observes (M.M.P.,p.92) that the cumulative or collective character of Vṛndacakra owes itself to its

(contd.....

the term, the sixty-four mystic components of the

....contd..) being a composite whole of the Jn̄ānasiddhas, which is possible only when it retains its nature as Puryaṣṭaka. It transpires that it is Puryaṣṭaka that forms the underlying basis of Vṛnda Cakra. In the context of Śaktasiddhas, again, he reemphasises and attributes their eightfold character to their affiliation to Puryaṣṭaka (M.M.P.,p.98), and reaffirms his conviction that it works as the principle animating Vṛnda Cakra तदनुप्राणनोऽस्मेतच्चक्र-विस्तारः Ibid.). He defines Puryaṣṭaka in terms of an aggregate of the eight constituents, namely, mind, ego, intellect and five objects-as-such (i.e., tanmātras viz., sound etc., Ibid.)

In view of the Puryaṣṭaka's constituting the substructure of the entire edifice of Vṛndacakra one must consider right now the nature, composition and import of this concept before one goes ahead.

Puryaṣṭaka literally means the city of eight and stands for the subtle body, i.e., Liṅga Śarīra, housing the eight components referred to above and serving as the vehicle of the Saṁskāras. In fact, there is no unanimity as to the exact composition of the Puryaṣṭaka, but none differs with regard to its purpose and function as a substitute of the Liṅga Śarīra in the system.

The Puryaṣṭaka in the system is generally identified with the Prāṇa-Pramātā (vide I.P.K. 3.2.14, अथवा प्राणोऽहन्ता पुर्यष्टात्मका). Utpala takes the above stand as an alternative to his other definition of life, which synchronizes with the power that resides in the Śūnya-Subject, puts life-breath in motion, and constitutes the inmost of the sensory activity. On the alternative view, the life is identical with self-consciousness and coincides with the life-breath (Prāṇa) which is nothing but an aggregate of the eight. Thus, deep sleep, i.e.,Suṣupti is coeval with the reclining of self-consciousness on the Śūnya or Prāṇa. Incidentally both of them pass under the name of Suṣupta Pramātā, though giving rise to two distinct types that bear their respective imprints. Hence, the Prāṇa is identified with the kind which suffers the persistence of objective consciousness, whereas the other utterly lacks in the same. This consequently leads to their being named, accordingly, as Savedya-Suṣupta and Apavedya-Suṣupta. Due to an interplay, though extremely minute, of the impurity named Māyīya, the former is not

(contd.......

(contd.......) immune from the objective touch, whereas, the same Māyīyamala absenting itself in the latter, deters it from having distinct objective tinge. Vide Bhās (V), II, pp.264-65. Both of them are designated as susupta, because the principle of limited agency known as Kalā, too, takes an interval and suspends its operation.

Now, it is the Prāṇapramātā or Savedya Suṣupta which is signified by the word Puryastaka. In fact, there is a separate group of authors who bring the Śūnya Pramātā within the connotation of Puryaṣṭaka, (लीनशून्यप्रमाधाव-प्यास्ते लिंगशरीरः Vide. I.P.V.V., III, p.336), but they retire from the scene in want of much credence being attached to them by their own kinsmen.

The opinions differ as to the basic constitution of the Puryastaka. According to Abhinava, the five prāṇas(5) together with the group of sensory-organs as one unit(1), the group of motor organs as another unit (1) in addition to the resolving intellect (1), make up for the eight-membered Puryaṣṭaka. He cites another view, too, which he shows to have originated from the sources other than his. The other view describes Puryaṣṭaka as an aggregate of five undifferentiated essence of objects (tanmātras)(5)plus mind (1), ego (1) and intellect (1). Vide.

प्राणादिपंचकं बुद्धीन्द्रयवर्गः, कर्मेन्द्रयगणो निश्चयात्मिका च यतो
धीर्व्यज्यते । तन्मात्रपंचकं मनोऽहंबुद्धय इत्यन्ये ।।

Bhās.(V), II, 264.

This view is obviously borrowed from the Spanda School

(तन्मात्रोदयरूपेण मनोऽहं बुद्धिवर्तिना । पुर्यष्टकेन संरुद्धस्तदुत्थं प्रत्ययोद्भवम् ।
Sp.N.3.17), which, in this respect appears to have drawn on Gita(भूमिरापोनलं वायुः खं मनोबुद्धिरेव च। अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा।।

7.4) And it is interesting to note that despite Abhinava's hushing up the differences, that the gap between the two views is simply formal and not substantial

(यतस्तन्मात्रपंचकमन्तःकरणं चेति केचन पूर्यष्टकमाहुः प्राणादिस्वीकारात्,
तत एव अत्र पदावैचित्र्ये वस्तुनो न वैचित्र्यमिति ।

I.P.V.V., III, p.336) , a bulk of later authors prefers to go by the Spanda opinion. For instance, Maheśvarānanda does it. It is specially curious to find Kṣemarāja differ from his master. Unhappily, though the Kṣemarāja's commentary on that particular Kārikā, under reference, is lost to us, yet the ascertaining of his views poses no enigma. Because, he everywhere distinguishes between Prāṇa and Puryaṣṭaka that happen to be identical in Abhinava's opinion (contd....

cycle are subsumed under eight classes.[1] They are proposed to be dealt with later within the body of this chapter.

---

contd....)

(शून्य-प्राण-पुर्यष्टकशरीरस्वभावत्वात् । P.Hṛ.,p.62, देह-प्राण-पुर्यष्टककला-मिश्र व्यामोहयति । Ibid, p.71); and, unhesitatingly pledges his allegiance to the Spanda view [तस्य इति अनेन पुर्यष्टकेन संरुद्ध (Sp.K.3.27) इति उपक्रान्तं पुर्यष्टकमेव परामृष्टव्यम्, न तु यथा .. . Op.Cit.p.101]. This, in fact, furnishes additional evidence to boost Kṣemarāja's avowed thesis that Krama and Spanda are so close that they stand apart by hair's bredth and share a thorough identity of themes. The following extract from his concluding remarks in the Spanda-Nirṇaya bears the brunt of it and anticipates Maheśvarananda's acknowledged debt to him for guidance, in general, and for inspiration, in particular in this instance, for making the Puryaṣṭaka the anvil of Vṛnda Cakra as he visualized it. The extract runs :

> तथा तस्येति पूर्वसूत्रनिर्दिष्टस्य पुर्यष्टकस्य तद्वारेणैव विश्वस्य निमीलनोन्मीलनसमावेशाभ्यां लयोदयौ नियच्छन् प्रथमसूत्रनिर्णीतदशा एकस्मादेव शंकरात्मनः स्वभावात् संहारं सर्गं च कुर्वन् भोक्ततामेति..। ततश्च प्रथमसूत्रनिर्णीतस्य शक्तिचक्रस्य स्वमरीचिनिचयस्य ईश्वरो अधिपतिर्भवेत् ।

Sp.N.,p.74.

For further reference see, S.S. 2.3-4; S.S.V.(V), 2.14-19, 48-49.

[1] यत्पीठचक्रार्चितपंचवाहप्रकाशमानन्दस्वमूर्तिचक्रम् ।
अष्टाष्टचक्रं प्रविराजते तद् गुरुक्रमौघं सचतुष्टयार्थम् ॥

Quoted from some Krama text, M.M.P.p. 86.

Another point, that we are urged not to miss, is the unmistakable identity between Pañcavāha which in a sense is the mother concept and Pañcaskandhas[1], as they are called having been brought in as the basic and primal ingredients of the Vṛnda-cakra on the pattern of five flows.[2]

3. THE NATURE AND COMPOSITION OF VṚNDA CAKRA

The details of its nature are deducible from the name of the cycle, e.g., Vṛnda (lit., a group or an assemblage). The word Vṛnda Cakra, when dissolved, means the cycle of the aggregates.[3] It thus stands for a group of five aggregates taken as a whole . These aggregates pass under the names of Jñānasiddhas, Mantrasiddhas, Melāpasiddhas, Śāktasiddhas and Śāmbhavasiddhas. Esoterically whatever they may mean, but, philosophically, they represent the predominance of that aspect of consciousness which is not of the nature of a process, but is marked by the culmination or accomplishment of that process. Hence, reference to the process is necessarily there, but in an implicit and indirect form. The esoteric nomenclature of Siddhas and Yoginīs does not extend beyond it in its significance.[1] The sixteen Jñāna-siddhas, twentyfour Mantrasiddhas, twelve Melāpasiddhas and four Śambhava-siddhas account for a total of sixtyfour aspects that enter into the constitution of Vṛnda-Cakra.[2] These five Siddhas

---

[1] ज्ञानसिद्धादिपंचकसमष्टिस्वभावत्वात् ।
तच्च प्रकटितपंचस्कन्धम् ।।
M.M.P., p.92.
The word Skandha is used, perhaps, to convey the same sense as in the Buddhist terminology, i.e., the five forms of physical consciousness.

[2] इति भंग्या पंचवाहक्रमानुगुण्यादुद्भावितपंचप्रकारम् । M.M.P., p.92.

[3] तदिदं समुदायपूर्वकं किल वृन्दक्रमचक्रमुच्यते । M.P.(T).7.2.

---

1. स्वसिद्धरूपप्राधान्याद् तत्र सिद्धतया स्थितेः ।
   निर्मेययोगतः शक्तेर्योगिनीत्वेन संभवः ॥ M.P.(T).6.22.

   The verse occurs in the context of Mūrticakra but the same is equally applicable to Vṛnda, too.

2. As has been seen, Abhinava's usual reticence at such places implies that these developments are comparatively later in date, orelse, they hail from a different tradition. The latter hypothesis is not without a grain of truth, because Jayaratha cannot be said to be unfamiliar with Vṛnda Cakra specially when he quotes from the Mahānayaprakāśa or refers to the Krama-Sadbhāva which, according to Śitikaṇṭha, was primarily devoted to the consideration of Vṛnda-cakra. But under his master's spell or owing to his faith in the tradition he belonged to, Jayaratha nowhere refers to Vṛndacakra, although he discusses a few points that partake of the nature of the Vṛndacakra, as for instance, Piṇḍanātha etc. The other possibility, equally weighty, is prone to consider them as the tangible superstructure built up by the later authors on the antiquarian substructure. Jayaratha furnishes an interesting but very cogent clue. In Vṛnda cakra all the aspects total sixtyfour. He quotes a sentence from Abhinavagupta referring to a cycle of sixtyfour powers, indeed without menttioning the name of the cakra as such
   (ताभ्य एव चतुःषष्टिपर्यन्तं शक्तिचक्रकम् इत्यादि कथमुक्तम् । T.A.V.,II,p.244). The extract appears to have been taken from the Tantrāloka according to the printed edition, but the same could not be traced to the published text. However, this shows that whichever of the two hypotheses be correct, a tradition has been handed down to the later authors. They, however, must be credited for working out a massive structure of details.

represent the various stages of consciousness from the grossest to the subtlest. These siddhas, owing to scholastic presumptions, are depicted as Śākinīs, a sort of female entities, but it makes no difference to the eightfold character of the cakra.[1] The introduction of Śākinīs has been accorded with the same explanation as in the case of Siddhas. They are described as the receptacle of action or of the process of spiritual service.[2] From here stems another title of Vṛndacakra, i.e., Śākinī-krama.[3] The total strength of Vṛndacakra is, accordingly, arrived at through a different calculation. Out of eight classes which necessarily pertain to Pīṭhas, since the whole line of present argumentation revolves round it, each one is possessed of eight Śakinis and taken together they amount to count sixtyfour.[4] Further, on a still different calculation, the same number does not remain far to seek. These five types of Siddhas bear the signatures of the five streams (Vāhas). The twelve psychoses stemming from the senses including intellect and mind, when taken in relation to each of the five flows, give us a total of sixty. To this, if four

---

1. अष्टकुलोद्भूतपंचविधशाकिनीचक्रे ...... । M.P.(S),p.85.
2. आचारो हि क्रियास्वभावो नीरूपः आचारकर्तारं द्रव्यरूपमादिापति इति शाकिनीनां नमस्कारः पर्यवस्यति । Ibid.
3. आमूलाद्विलसति शाकिनीक्रमेऽस्मिन् । M.P.(T).7.189.
5. अष्टभ्य पीठेभ्य सैकस्मात् अष्टौ अष्टौ शाकिन्य इति चतुष्षाष्टिरेव भवन्ति । M.P.(S),p.104.

functions, e.g., from Sṛṣṭi to Anākhya, are added, one gets an aggregate of sixtyfour.[1] The same line of thinking prevails elsewhere, too, with minor differences. In this view, with a specific reference to ego—the subjective frame of reference of all empirical experiences -, the actual number of psychoses comes to thirteen instead of twelve as presented earlier. These total sixtyfive when understood in terms of each of the five acts, e.g., from Udaya to Bhāsā.[2] The sixtyfifth principle is the point of final repose and is reckoned as the rest (Viśrānti) . Harmony is the essence of the this state at the helm. It is the undifferentiated principle of Anākhyā that through a process of self-alienation becomes the world.[3] Again it is styled as Raudreśvarī[1]. But the other exponents react very sharply to such a view. Some mildly assert that though the sixtyfifth principle, which is no other than the Kālasaṁkarṣiṇī itself, is beyond any shadow of doubt, it does not merit a separate mention; Because as an all-enveloping principle it has gone into the very vitals of all ensuing aspects.[2] And as such it is not exhausted by them, instead they stand exhausted by it. The others with a stronger disposition holding the number as sixtyfour, fail to reconcile with such a view.[3] However, it is a different matter that they may accommodate others out of latitude or some minor considerations of discipline as, for instance, the Varnakrama.[4] These three views carry the imprints of their basic theses. For example, the first group believes in the unquestioned ultimacy of Reality as a female entity and five aspects

---

[1] उक्तवद् वामेश्वरीभिः पंचभिर्विभागेन अधिष्ठिता द्वादशवृत्तयः षष्टितामापद्यन्ते, मूलाभिस्तु सृष्ट्यादिभिश्चतसृभिः सह चतुष्षष्टिर्भवन्ति ।
M.P.(S),p.104.
However, it is interesting to see Śitikaṇṭha offer a somewhat different account in his Kaula-Sūtrāṇi (MS). These ~~different~~ views lie somewhere midway between his own thesis of sixtyfour aspects presented above and that of the Mahānayaprakāśa (T)'s sixtyfive aspects to be presented just now. However, nothing can be said conclusively at this stage. The passage reads :

वृत्तिद्वादशके प्रतिवृत्तिपंचधाभावविशेषिते आद्याभिस्चतसृभिस्सह पंचषष्टितमा संविन्निरुपाधिस्त्रयोदशीति वर्णधामसंवित्क्रमाणां प्रत्येकं त्रयोदशात्मता ।
Kaula-Sūtrāṇi (MS), Folio Ia.

[2] त्रयोदशानां रूपाणां प्रत्येकमुदयादिभिः ।
पंचात्मिका पंचषष्टिस्ततस्ता मरीचयः ।।
अन्त्या क्रमात्क्रमात्क्रान्त्या विश्रान्तिरितिगीयते M.P.(T),7.79-71.
This view is supported by the Vātulanātha-Sūtras as well. Vide, मनः सहितं श्रोत्रादिबुद्धीन्द्रियपंचकं, तथा बुद्धिसहितं वागादिकर्मेन्द्रियपंचकम् , तदुभयसमूहो द्वादशवाहः ।... तेन महामरीचीनां निरावरणक्रमेण प्रत्येकस्मिन् प्रवाहे उद्योगावभासचर्वणालंग्रासविश्रान्तिरूपाणां महासंविद्रश्मीनां विकासः... सर्वत्र सर्वतः सर्वदैव स्थित इति । V.N.S.V,pp.12-13.

[3] M.P.(T).7.52.

££££££££££££££££

---

1. ताश्चतुष्षाष्टियोगिन्यो भेदेन यत्र वर्तन्ते सा रौद्रेश्वरीभूमिगता
   पंचषाष्टितमा ... सैव परधाराधिरूढसामरस्यम्: ।।
   V.Bh.V.,p.68; also cf.M.P.(T)7.53,57.
2. M.M.P.,pp. 92,194.
3. अथमकारदेवतायाः पंचषाष्टितमतामपाकर्तुमाह । M.P.(S),p.103.
4. वृद्धक्रमे च वर्णक्रमसंख्यासाम्येन वक्तुमवशिष्यते इति ।

Ibid,p.105.

of the absolutic functionalism. The other group concedes the ultimacy of the female principle only when it constitutes the supreme power of the supreme Reality and which thus, though identical with the latter, assumes a slightly inferior position. This group as a middle group espouses the cause of five functions. The third militant group (in this context of course) agrees with the former in respect to the first part of above thesis, but radically differs with regard to the second, because to them the process of ultimate agency is not quinary but quaternary.[1]

3.A. SEVENTY MYSTIC CATEGORIES OF THE SYSTEM AND VRNDA-CAKRA

The above discussion brings one to the threshold of a sister issue. Maheśvarānanda in his final analysis, at the end of his work, the Mahārtha Mañjarī, alludes to the seventy ramifications of the Krama system. This number is arrived at by incorporating the sixtyfour sub-species of the Vṛnda-cakra, five genera or the primary categories (esoterically) known as Pañcavāha, and the one Summum Genus, i.e., the transendentally immanent principle famed as

---

[1] A comparison of the verse just quoted above with one appearing on p.86 of M.M.P. would show that Maheśvarānanda presents the original stand of the system as quabernary but what he inherits from his teachers is quinary. Also cf. M.M.P.,p.63.

Raudreśvarī.[1] His resorting to seventy verses, for condensing the whole system therein, is symbolic of the seventy bases of the system. It is quite probable that these categories may not meet the strict logical criterion of a metaphysical category; but it does accord with the logic of mysticism. He (Maheśvarānanda) is like a garrulous parrot who has imbibed it from his preceptors only to speak it out to others.[2]

4. THE PLACE OF VRNDCAKRA AND SIGNIFICANCE OF THE HAṬHA-PĀKA PROCESS

Of all the five cycles, namely, Prakāśa, Ānanda, Mūrti, Pañcavāha and Vṛnda, which build up the superstructure of Divyaugha[3] (It has been analysed in the historical portion), the Vṛnda-cakra stands out as a unique concept exhausting the entire expanse of multiplicity coming within the radius of the Krama system.[4] The credit must go to the author of the Mahānayaprakāśa who siezes the cue and develops the theme to its logical proportions embarking upon demonstrating the true philosophic significance of Vṛnda-Cakra.

---

[1] तच्च चतुष्षाष्ट्यात्मकमिति व्याख्यातम् । ... पातक्रमेण व्योमेश्यादि-पंचकस्वीकारस्यापरिहार्यत्वम् । तद्वत्सर्वानुस्यूतिसाम्राज्यशालिन्या श्रीरुद्र-रौद्रेश्वर्याः सर्वथावश्यम्भाव इति सप्ततिः । M.M.P., p.194.

[2] इत्थेनां गुरुमुखसम्प्रदायलब्धां वाचालः शुक इव वृन्दचक्रचर्याम् ।
पंचार्थक्रमपदवीरहस्यसंवित्सर्वस्वव्यतिकरगर्भिणीमवोचम् ।।
Ibid, p.98.

[3] दिव्यौघचक्रपंचकस्फारिणी वृन्दचक्रनायिका श्री वामेश्येव सर्वं सर्वात्मकम्। V.Bh.V., p.68.

[4] किंच, श्रीमन्महार्थक्रमप्रपंचः सर्वोऽपि वृन्दचक्रे विश्रान्यति । M.M.P., p.194.

The Vrndacakra is a conception of momentous consequence, in the sense, that it forms the nucleus of the system, by lying at the root of the process that leads one to the beatific repose. This is why it is characterised by the constant evanescence of the successive trends such as emanation etc., which determine the very being of Vṛnda Cakra as a gestalt or complex of all the determinate and indeterminate thought processes.[1] And, in order to secure self-realization Krama falls back upon the technique of Haṭhapāka (lit., forced baking), i.e., Spiritual resurrection by force of spiritual maturity.[2]

---

1. अविकल्पविकल्पसंविदां सकलवृंदमनुज्झितक्रमम् ।
   उदयादिमयं यदन्तरे हठपाकेन गलत्यनारतम् ॥ M.P.(T).7.1.
2. संवित्स्वरसवाहित्वाच्च शून्यं स्थापयितुं यथा ।
   तथैव हठपाकेन प्रत्यावृत्तिक्रमात्मना । Ibid., 7.37.

In his manual of the Krama system, called Mahānayaprakāśa, the author reiterates the indispensability of Haṭhapaka, a type of spiritual guide-line, at least twelve times [vide 7.36, 37, 43, 47 , 49, 54, 55, 73, 83, 98, 103, 113] as an infallible means to self-realization. Scant references to this technique have appeared at many places earlier also. Hence it would be in the fitness of things to devote a few sentences for peeping into the character of this method.

Abhinavagupta picks up the problem, while concluding his treatment of the Kula system, in the third Āhnika of the Tantrāloka. But, curiously enough, the context

(contd.......

5. EIGHTFOLD APPROACH TO VRNDA-CAKRA

We have seen that the three cycles, namely, Prakāśa, Ānanda, and Mūrti, represent the trinity of the cognitive

---

....contd..) in which the issue has been raised relates to Anākhyā Krama, a Krama concept. The Anākhya state is defined by its transcendence over the first three phases of self-manifestating, namely, Sṛṣṭi, Sthiti and Saṁhāra (उपाधित्रयस्य अत्ययोऽनाख्यम् । T.A.V., II, p.238; त्रिकंचुकस्य परित्यागात् सन्न्यासात् निराख्यपरावस्थितिः निर्गता आख्या अभिधानं यस्य असौ निराख्य.. वागुत्तीर्णं परं धाम । V.N.S.V., p.8), Now, what is the exact nature of this state? Is it analogous to the State of Prāgbhāva (प्रागभाव antecendent non-existence), that the Upādhis (that is, a generalisation which is only mental, and not objectively real like the universal, cf. Critique of Indian Realism, pp.320-321) such as Sṛṣṭi, etc., have not arisen at all; or comparable to the state of Pradhvansābhāva (प्रध्वंसाभाव consequent non-existence), that the Upādhis stand alleviated owing to their dissolution (vide T.A. 3, 259-60). The alleviation is itself of two types, e.g., (i) Śāntipraśama, viz. a gradual process of sobering down or tranquilization of the Upādhis and (ii) Haṭhapāka, viz., a process of forced and instant tempering of the same. The second process involves a constant activity of the complete assimilation (प्रशमश्च द्विधा शान्त्या हठपाकक्रमेण तु ।। अलंग्रासरसाख्येन सततं ज्वलनात्मना। Ibid. 3.260-61). The former type lays down a thorough code of spiritual conduct, abiding by which one transgresses the three Upādhis after death. The code enjoins an unflinching performance of all regular (Nitya) and occasional (Naimittika) acts, in sequel to his putting in the way of his baptismal initiations such as Samayī etc., and a complete surrender to the spiritual guide. But this does not lead us to alleviation (प्रशम) of Upādhis in the true sense of the tem, because the smoothing down of the same follows on its own accord. If this be true, all the scriptural injunctions would be rendered meaningless, since a contingent alleviation of Upādhis would not be possible to achieve. The contingency is answered by the second variety of alleviation, going by the name of Haṭhapāka, which envisages the possibility of complete assimilation of Upadhis to the quintessence of one's being. Being characterized, therefore, as Alaṁgrasa, it is

(contd......

relation, the object and the subject respectively. All of them finally terminate in Vṛnda-Cakra. Vṛnda-Cakra is

---

.....contd) identified with the self that is portrayed as an unbroken flaming torch gutting the multitude to the last finish. Analytically 'Alam' means 'fully' not even excluding the latent traces; and Grāsa (lit., engulfing) means bringing the objectivity to self-sameness (Svātmasātkārah). The process of Alaṁgrasa defines the personality of Haṭhapāka. Haṭha (lit., obstinacy, persistence) consists in going beyond the realm of sequence and applying force in the form of single preceptorial guidance. The Pāka (lit., baking) stands for achieving unity with Awareness. This process, when well under one's command, leads instantaneously to the alleviation of Upādhis -

तथा अलम् अत्यर्थम् सार्वात्म्येन य: सृष्ट्यादीनां ग्रास: स्वात्मसात्कारस्तत्र रसो गृध्नुता तत्त्वेनालंग्रासभैरवादावाख्या यस्य, अतएव सततमविच्छिन्नतया ज्वलन् यथायथं दाह्यनिष्ठतया दीप्यमान आत्मा स्वरूपं यस्य, स्वविधेन हठेन क्रमव्यतिक्रमरूपेण सकृदुपदेशात्मना बलात्कारेण य: पाक: चिदग्निसात्कार:, तस्य क्रम: परिपाटी , तेन सृष्टयाद्युपाधीनामत्ययो भवेद इत्यर्थ: ।

T.A.V.,II,p.240.

Also cp. हठपाकक्रमेण अलंग्रासयुक्त्या चिदग्निसाद्भावम् ।
आपद्यते, तथा पूर्णतापादनेन अनुगृह्यते स्व ।।

P.Hr.,p.66.

Thus we find a triad of techniques in order to help us master our common destiny- attain salvation right across these Upādhis. The first technique, namely the ~~pam~~ perennial absence of Upādhis, is absurd, because alleviation can be achieved only with reference to those that have come into being and not those which have not at all seen light of the day. The second method, called 'Śānti-praśama, though capable of bringing about the mollification of Upādhis at long last, is meant for those beginners who are blessed with supernal grace in a mild degree (मन्दशक्तिपाताधिकारेण प्रवृत्त:) The third, i.e., the technique of Haṭhapāka-praśama, is actually meant for the spiritually regenerates favoured with strong and accelerated dosage of supreme grace (तीव्रशक्तिपाताधिकारेण तृतीयस्य उपदेश:). This is the most expedient spiritual process congenial to the instant melting away

(contd........

the name of the way the whole process is effected.[1] The Vṛnda-Cakra has, therefore, a multi-dimensional character and has been, accordingly, approached from eight points of view, e.g., (i) Dhāma, (ii) Mudrā, (iii) Varṇa, (iv) Kalā, (v) Saṁvit, (vi) Bhāva, (vii) Pāta and (viii) Aniketa.[2]

---

contd....) of the Upādhis, the products of the sense of duality. Once this sense of duality is eliminated through the technique of Haṭhapāka, the sense-divinities, identical with the pure awareness in the final run, rejoice in the world thus brought to identity with the supreme consciousness and gush forth in perfect union with the Absolute:

हठपाकेन भावानां रूपे भिन्ने विलापिते ।
अश्नन्त्यमृतसाद्भूतं विश्वं संविद्देवताः ॥
तास्तृप्ताः स्वात्मनः पूर्णं हृदयैकान्तशायिनम् ।
चिद्व्योमभैरवं देवमभेदेनाधिशेरते ॥ T.A., 3.263-4,

Also cp. षाडध्ववितत्स्फारविस्फारणमहाब्धये ।
नमः समस्तभावौघहठालंग्रासभानवे ॥

Jñānakriyādvaya-Śatakam (MS), verse 5.

This may however, be kept in view that what is designated as Sāhasa or Ullanghana-krama in the Sub-schools like Sāhasa-branch is nothing but another term for Haṭhapāka or Alaṁgrāsa. Vide.

महासाहसवृत्त्या स्वरूपलाभः । V.N.S.1,
झटिति सर्वोल्लंघनक्रमेणानिकेतस्वरूपप्राप्तिसाक्षात्कारमहासाहसचर्चासंप्रदायं
निरूप्य .... । V.N.S.V.,p.3;
अलंग्रासक्रमः सोऽयं महासाहसजन्मभूः । M.P.(T),2.29.

[1] मानमेयप्रमात्रात्ममूर्तिचक्रान्तमित्यतः ।
इदानीं येन रूपेण सर्वाकारं विलीयते ॥
यथावस्थितक्रमेणैव तद्वृन्दं प्रतिपाद्यते ॥ M.P.(T) 7.95-6.

[2] धाम यद् भवति मुद्रया समं पातसंविदनिकेतनाश्रयं ।
यार्णभावकलिताकला च यद् सर्वमम्ब तव वृन्दचक्रगम् ॥ C.G.C.3.73;
Also cf. M.M.P.pp.92 and 194.It is difficult to render these words into English since each of them represent a technical concept exclusive to the Krama system.

It may be remembered that this, though a largely held view, is by no means unanimous. A few scholars have propounded only three salient approaches namely, (i) Mudrā, (ii) Mantra, and (iii) Nirīha, a substitute for Saḿvit.[1] Śitikaṇtha was also one of them who subscribed to this view. He deals with three main issues just referred to.[2] Though he refers to the eightfold characters of the Cakra and also discusses its nexus with the five Mudrās, all of it has been imported from the Kramasadbhāva[3] and therefore does not reflect his personal thinking. The present study, however, proposes to look into Vṛnda Cakra from all possible angles.

---

1. मुद्रामन्त्रनिरीहादिप्रमेयप्रतिपादनात् ।   M.P.(T), 7.60.

   Maheśvarānanda does not take these as formulating independent approaches, instead, considers them as mystic symbols of the three cycles, viz., Mūrti, Prakāśa, and Ānanda. (vide ~~[illegible]~~ मंत्री मुद्रा निरीहा इति रहस्यानि ।   M.M.P., p.72.)

2. सर्वत्र धामवर्णसंविदां क्रमः प्रशस्यतरश्च अपरिहार्यश्च ।

   M.P.(S)T, p.86.

3. स च वृन्दक्रमः क्रमसद्भावे हि सविस्तरमुपदिष्टः, स इह अतिदेशेन यथावस्थितोपदेशपारम्पर्येण प्रस्तूयते ।   Ibid.

   cf. अन्यत्रैव प्रणीतायाः कृत्स्नायाः धर्मसंहतेः ।
   अन्यत्र कार्यतः प्राप्तिरतिदेशः स उच्यते ॥   Quoted by V.S.Apte in his Dictionary, see under " अतिदेश " ।

5-(I) DHĀMA-KRAMA

It may be brought to the notice that all the approaches display a pentadic temperament and lean towards identifying themselves, in every instance, with the five types of Siddhas and, for the matter of that, with Vāhas. First comes Dhāma (lit., station, abode, place). They are five, namely Kanda (vesicle or lower end of the spinal cord), Nābhi (Novel), Hṛt (Heart), Kaṇṭha (throat) and Bhrūmadhya (the space between the eyebrows). These stand as the respective abodes of the Jñāna, Mantra, Melāpa, Śākta and Śāmbhava Siddhas.[1]

6-(II) MUDRĀ-KRAMA

Then follow the Mudras (physical postures). The five Mudrās termed as Karaṅkiṇī, Krodhinī, Bhairavī, Lelihānā and Khecarī are related to these Siddhas as their respective physical postures.[2] Mudrā means a particular

---

[1] तत्र धामानि स्थानानि ज्ञानसिद्धादीनां क्रमात् कन्दनाभिहृत्कण्ठभ्रूमध्यरूपाणि । M.M.P., p.93.

[2] करंकिणी क्रोधिनी च भैरवी लेलिहानिका ।
खेचरी चेति मुद्रायाः पंचात्मकतया स्थितिः ।
यो ज्ञानमन्त्रमेलापशाक्तशाम्भवभेदतः ।
क्रमस्तस्य यथासंख्यमेताभिः सर्वथान्वयः ।
M.P.(T).7,127-8.

This has obviously been inspired by a verse of Vijñānabhairava quoted below -

करंकिण्या क्रोधनया भैरव्या लेलिहानया ।
खेचर्यां दृष्टिकाले च पराव्याप्तिः प्रकाशते ॥
V.Bh.77.

(contd.....

position the body resorts to at the time of spiritual experiment,[1] hence it is deemed to be conducive to revelation of the self.[2] These Mudrās have been placed in the order indicated just above and barring a sole exception from a comparatively unimportant author Ramyadeva, the author of the Vivaraṇa on the Bhāvopahāra, who prefers the following arrangements, e.g., Bhairavī, Lelihānā, Karaṅkiṇī, Krodhanī and Khecarī[3], there is a general accord on it.[4]

Among the Mudrās Karaṅkiṇī (करंकिणी) marks the beginning. It was also known as Karaṅkiṇī (करांकिणी).[5]

---

contd...) According to Maheśvarānanda the verses from 78 to 82 (V.Bh.) deal with specific positions which the body should adopt in persuance of different Mudrās. cf. M.M.P., pp.93-94. (मुद्राणां बंधप्रकारश्च तत्रैवोपपादितः)

They are not elaborated here owing to their little philosophical significance.

[1] कायसंस्थानरूपा च मुद्रा सार्वत्रिकी मता । M.P.(T).7.139.

[2] स्वरूपज्ञापनारूपं मुद्रासंस्थानमिष्यते । Ibid. 7.123.

करंकिण्यादिमुद्राभिः कृतकाभिर्विवर्जिता ।
विग्रहप्रसंकोचनिर्मुक्ता विशदाकृति ॥ C.S.(MS),folio.9.

[3] B.U.V.,pp.31-32.

[4] Niṣkriyānanda offers a slightly different scheme. He drops out Bhairavī from among the five Mudrās. From a close perusal of his work, the Chummā Sampradāya (folios 8-9) and his unambiguous phrase " देवीचतुष्टयकथा " it is clear that he was inclined to propound the cause of the four Mudrās in stead of the usual five.

[5] The view is ascribed to Niṣkriyānandanātha, vide V.Bh.,V., p.67: The verse quoted by Śivopādhyāya is traceable to MS of C.S.(folio.8).

The name stems from the word Karaṅka (lit., Deha, body). This posture is particularly suitable for casting off the sense of duality caused by one's body and senses etc.[1], realising them as one with the self.[2] This body of five elements is made to rest on the supreme consciousness, hence it is related to Jñānasiddhas.[3] The next Mudrā goes by the name of Krodhanī (irascible), because its anger is reflected in its will to attract all the empirical categories from earth to Prakṛti within; so that their unity with the self may be achieved.[4] Even otherwise, when the physical body finds its substaining principle in the inner being, it is reckoned in the same way. This is meant for Mantrasiddhas, because the twentyfour tattvas are brought to merge into the Mantra subjects, a realm of subjectivity well above the empirical plane and characterised by the first sprouts of the identity with I-consciousness.[5] The same is called Bhairavī, which is meant for Melāpasiddhas, and is defined as being instrumental to the complete withdrawal of manifestive stretch to its origin, the self.[1] The state is surcharged with perfect awareness due to its simultaneous emergence as internal and external both.[2] This posture is particularly important in view of the complete harmony resulting from what is called Nimīlana and Unmīlana Samādhi,[3] which has been considered under Śāktopāya. This is probably the reason why the *Bhāvopahāra-vivaraṇa* places Bhairavī in the beginning.[4] Really speaking this Mudrā, though not supreme, is held in highest esteem.[5] The fourth Mudrā, meant for Śāktasiddhas, is known as Lelihānā (a type of serpent, lit., greedy); for it wants to grab and clutch the Puryaṣṭaka now lurking in the form of residual trace.[1] This was also designated as Lāmā, because it projects and measures up the entire cosmic arena in its totality.[2] And the great finale is adorned by the advent of Khecarī, which relates to Śāmbhavasiddhas and envelopes the entire outlay of the logical construction (Vikalpa) identical with the dyad of Significand and significanc and in the occult language, goes above the spinal realm (सौषुम्नसरणिसीमोल्लंघिनी). It is essentially one with the self-awareness. The whole stretch of speech right from Parā to Vaikharī stands comprehended by Khecarī.[3] It is so termed because it invariably permeates the firmaments surcharged with Śakti.[4] This, thus, comes to be the Mudrā par excellence, because it always retains its original form after taking a full toll of the entire objectivity including the

---

[1] तत्ववृत्यात् करंकिणिनाम स्वदेहेन्द्रियाख्यभेदविगलनप्रगल्भा मुद्रा ।
M.M.P.,p.93;
cp. C.G.C. 3.43.

[2] M.P.(T).7.139; V.Bh.V., p.67. Śivopādhyāya's views are M.P.(T)'s.

[3] V.Bh.V.,p.67.

[4] पृथिव्यादिप्रकृत्यन्तं तत्त्वसन्दोहमन्तः संजिहीर्षालक्षणेन क्रोधेन
स्वात्मरूपतां नयति क्रोधनी । M.M.P.,p.93; C.G.C.,3.44;
cp. सैवेह क्रोधनी नित्यं सर्वसंहारिका यतः ।
कथिता तु ततोऽनादिबोधविस्फारघूर्णिता ॥
C.S.(MS),folio.9.

[5] स्वात्माधारसंभवात् क्रोधनी ॥ V.Bh,v.p.67;cp.M.P.(T)7.140.

---

[1] स्वस्मिन् या सर्वं संहरते सा भैरवी । V.Bh.V., p.67; cp. M.P.(T) 7.141

[2] M.M.P., p.94; cp. C.G.C 3.46.

[3] इयं च निमीलनोन्मीलनसमाधिद्वयसामरस्यौचित्यादत्यन्तमुपलाल्यते ।

Ibid.

[4] B.U.V., p.31.

[5] या स्थिता पूर्णविभवा निरावरणविग्रहा ।
भैरवी सैव विख्याता मुद्रा सदसदुज्झिता ॥

M.P.(T), quoted by M.M.P., p.94.
The verse is not traceable to the published text.
Cp. with the traditional description:

अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः ।
इयं सा भैरवी मुद्रा सर्वतन्त्रेषु गोपिता ॥

---

[1] ततोऽपि वासनारूपर्युष्टकविलापनात् ।
महाविलयरूपत्वाल्लेलिहानेति कथ्यते ।।
M.P.(T) 7.142; cp.C.G.C.3.47.

[2] रूपादिभावयोगस्य हठात्क्रमयोगतः ।
लेलिहानतया लामा मदाकी या तु संस्मृता ।।
लानात् सर्वस्य जगतो भाति सर्वत्र चाभितः ।
लामा सेह समाख्याता सर्वगा सर्ववर्जिता ।।
सर्वसंहारवृत्त्यैव या सर्वं सृजति दाणात् ।
विश्वत्र वर्तते नित्यं सैव लामा परा स्मृता ।। C.S.(MS), folio.9.

[3] Cf.M.P.(T).7.143; M.M.P.,p.95; C.G.C. 3.48-49.

[4] शक्तिव्यापिन्यादिषु खेषु सदा चरति या सा खेचरी इति सा शांभवसिद्धानां मुद्रा ।
M.P.(S),p.87;
cp. V.Bh.,V.,p.67. Śivopādhyāya borrows verbatim from Śitikaṇṭha.

Śiva category;[1] and, thus, represents the alogical state of consciousness that transcends both the limited and unlimited realms.[2] Khecarī is all the more important, because one owes to it his penetration into the state of Kālasaṁkarṣiṇī, the ultimate goal.[3] This is characterized by experience, pure and simple.[4] The conception of Mudrās is not a sheer luxury. They are necessary for any spiritual activity, since they partake of any and every experience and hence cannot be dismissed lightly. Similar is the case with their two counterparts, e.g., Mantra and Nirīha or Saṁvit, now proposed to be dealt with. Not only Mudrā but all the three, (Mudrā, Mantra and Nirīha) in a sence, are identical. Since they neither contradict each other, nor forsake their character of harmony.[5] Before switching over

---

1. इयं सा परमा मुद्रा ह्यापातालाच्छिवावधि ।
   तर्पयित्वा जगत्सर्वं निजसंस्थानतः स्थिता ॥ M.P.(T),7.144.
2. अनेनैव सदाकाशसंकल्पकलनोज्झितः ।
   मितामितदशोत्तीर्णचिदाकाशचरो भवेत् ॥ C.S.(MS),folio.9.
3. कालग्रासैकरसिकां कालसंकर्षिणीं कलाम् ।
   अनुप्रविश्य योगेन खेचरीखचितौजसा । M.M.P.,p.188.
4. विद्यासमुत्थाने स्वभाविके खेचरी शिवावस्था । S.S. 2.5.
5. मुद्रामन्त्रौ बिन्दुनादौ निरीहात्मा तदाश्रयः ।
   अविभागेन वर्तन्ते सर्वानुभवभूमिषु ॥
   मुद्रामन्त्रनिरीहाणां धामवर्णचिदात्मनाम् ।
   अन्योन्याव्यभिचारेण सामरस्यादभिन्नता ॥ M.P.(T),7.126,129.

to the next point attention may be invited to a couple of important observations made by Ramyadeva in the context of Mudrās. He shares the views of the Mahānaya-prakāśa that these Mudrās are not mutually totally exclusive but come into existence, when the one, unitary, postural principle (Mudrā-tattva) expounds itself in five-fold manner giving rise to five Mudrās. In his characteristic phrase he designates it as Layodaya Mudrā[1] that is really the same as Khecarī.[2] His other remarks refer to their common make-up which has a twin tendency of detachment and attachment (Tyāga-grahātmikā). That is to say; though detached from the external objectivity as such, they comprehend the same in order to assimilate it with the innermost of being and restore to it its original essence.[3]

5-(III).VARṆA-KRAMA

Next comes Varṇa Krama (the order of syllable). In the phonetic scheme of the Śaradā or Devanāgarī alphabet the sixteen vowels[4] represent the Jñānasiddhas. The consonants from Ka to Ma[5] symbolize Mantrasiddhas.

---

1. स्तां लयोदयमुद्रामेकामपि पंचधा ... । B.U.V., p.31.
2. खेचरी इत्येतल्लक्षणलक्षिततयैव सर्वमुद्राणामियमेकैव पंचधा प्रसरन्ती तद्वचनभेदैश्चर्च्यते चर्च्यते च । Ibid, p.32.
3. Ibid.
4. E.g. अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ, अं, अः, ऋ, ॠ, ऌ, ॡ ।
5. There is a bit of discrepancy which appears irreconcilable for the timebeing. From Ka to Ma - the consonants number twentyfive, whereas Mantrasiddhas are depicted to be twentyfour. Maheśvarānanda elsewhere again talks of (contd.....

A mixed group of twelve vowels and consonants[1] embody melāpasiddhas. Some take Melāpasiddhas as identical with the Ṣaṇḍa-svaras[2]. The eight letters from Ya to Ha stand for Śāktasiddhas. And the four crests or Kālas[3] of the first syllable 'A' are identified with the Śāmbhavasiddhas. The first syllable, i.e., 'A' is the original and primary denoter and expresses all the sixtyfour siddhas such as Jñāna-Siddhas etc., which stand as the denotables within its fold.[4] This is the reason why 'A' is identified with the mystic concept of Nāda whose essential nature consists in self-brooding.[5] At this juncture, a cognate esoteric notion, i.e., Pañcapiṇḍa is also brought in and it is said that the entire stretch of the Siddhas and, for that reason, of Vṛndakrama stands in relation of denotability to these Pañcapiṇḍas.[6] These Pañcapiṇḍas comprise letters beginning

---

.....contd.) twentyfive letters in Varṇakrama and depicts them as representing twentyfive categories from earth upto self (Puruṣa). Vide. अत्र च वर्णक्रमे पृथिव्यादिपुरुषान्तं स्पर्शादाराणि श्रीत्रींशिकाशास्त्रप्रक्रियया प्रागेव दर्शितम् ।।

M.M.P.,p.68. It appears, these minor divergences crept in due to schoolmen's differences.

1. These letters could not be ascertained.
2. M.M.P., p.95.

3. These are ज्येष्ठा, अम्बिका, वामा, रौद्रा, vide

आदौ यस्य शिरो रौद्री वक्त्रं वामा प्रकीर्तिता ।
अम्बिका बाहुरित्युक्ता ज्येष्ठा चैवायुधे स्थिता ।।

Quoted,T.A.V.,II,p.80;see,also for details M.P.(S)pp.29-30.

4. आदिवर्णः चतुःषाष्टिधात्वेन ज्ञानमन्त्रमेलापशाक्तशांभवसिद्धानां वाच्यानां वाचकत्वेन अन्तः परामर्शयति । V.Bh.V.,p.69
5. नादश्च स्वप्रकाशपरमार्थ इत्यकारकलारहस्यम् । M.M.P.,p.95.

6. पंचपिण्डवाच्यता इति तस्या वर्णक्रमः । M.P.(S),p.86.

with Akāra in the view of some authors,[1] while others regard them as comprising five letters from Repha (Ra) to Bindu.[2] Whatever be the case, these letters, clinging to the Pañcapiṇḍas respectively, represent five Siddhas, and vice versa. This perforce brings us to the equation of Pañcapiṇḍa and Akāra.[3] This equation has been hailed as something very remarkable, in view of its capacity of dispelling doubts about any serious disagreement between the Trika and Krama systems.[4] It appears that the idea of Pañcapiṇḍanātha originally belonged to the Trika but was later on incorporated and further developed in the Krama. The extreme importance of 'A' is shared by another syllable, i.e., the Praṇava (OM) alone

---

1. श्रीपंचपिण्डनाथस्था: अकारादयश्च वर्णा ज्ञानसिद्धादीनां क्रमाद् भवन्ति
किंच ज्ञानसिद्धादय: क्रमाद् अकारकलामयय: ।

M.M.P.,p.95. Really speaking thse four letters are nothing but the four Akārakalās, e.g., Jyeṣṭhā, etc., referred to above. The only difference between the first four Siddhas and Śāmbhavasiddhas lies in the fact that when the first four are separately represented by their denoting counterparts, the last one by their totality.

2. एवं च रेफादिबिन्द्वन्तवर्णपंचकरूपतया श्री पंचपिंडनाथोऽयम् -
इत्यागमज्ञा: T.A.V.,p.222.

2. अवर्णपंचपिण्डार्णरूपयोरद्वयी गति: ।
यतस्तस्मादुच्यतेऽलं देवीनां तद्गतं वपु: ।।
M.P.(T). Quoted in M.M.P.,p.95 but untraceable to the published text. Jayaratha, too, dwells upon this equation at appredciable length.cf. T.A.V.,III,pp.220-223, 384, 388 and 461.

4. अनेन श्रीमहार्थत्रिकदर्शनयोरन्योन्यं नात्यन्तं भेदप्रथेति व्याख्यातम् ।
M.M.P.,p.96.

together with all its implications and associations. It has already been noted in previous observations that the syllable OM is held on a par with Pīṭha, speciall the Oḍḍiyāna.[1]

5-(III-A). MUDRĀ, MANTRA, NIRĪHA versus DHĀMA, VARṆA, CID

Varṇa and Mantra are mutually synonymous, and it is impossible to isolate even a single instance of our experience and deportment as uncharacterised or undetermined by the same. If the true identity of Varṇa is visualized, the world of fetters turns into the realm of freedom.[2] The salient feature of Mantra is its providing the final rescue, out of the necessity of its nature as self-spontaneity of thought, to which people turn for their emancipation. Hence, the mobile and immobile world, embodied by Dhāmas or Mudrās,[3] is transformed into a spiritually charged principle when it comes to be denoted by Mantra.[4] Of all the letters the syllable 'A' is designated as the

---

1. M.M.P.,p.96, M.P.(S),p.50, Also cf.

   योऽव्युष्टकलनोद्रेकस्वभावः प्रणवाभिधः ।पीठाभिधं तमेवाहं नमाम्यागमसिद्धये ।

   M.P.(T), quoted, M.M.P.,p.96 but untraceable to the printed text.
2. M.M.(T). 7.122-124.
3. The author of M.P.(T) takes them as one and the same.
4. सर्वविधं हि यत्स्थानम् जङ्गमस्थावरात्मकम् ।

   वाचकात्मस्वरूपान्तरध्यस्तं मन्त्ररूपतः ॥

   आपक्ते परामर्शात् स्वरूपत्राणयोगतः । Ibid, 7.145-6.

Great Mantra, potent enough to encompass the universe of our discourse and all the five Mudrās that have their farthest stretch well within the bonds of its nature. It is, thus, credited with crumbling the entire multitude of diversity by transfusing into it a streak of awakening toward its intrinsic being.[1] Therefore, the two, Mudrā~~s~~ and Mantra, i.e., Dhāma and Varṇa, that are coterminus with significans and significand, ultimately remain in perfect harmony with Eternal Consciousness, also known as Nirīha. The apparent configuration of Vācaka and Vācya is, in fact, an affirmation and unfoldment of Reality as monistic and singular principle.[2] By force of logic we are drawn to the natural conclusion that the unity of these hitherto exclusive principles penetrates into the very constitution of all modes of existence. In this way Mudrā becomes an account or gist of our inbeing, **Mantra** or Varṇa becomes a vehicle of the true form of worship or true religion, and Saṁkrāma (lit., concurrence) transpires to be the consciousness.[1] This will explain, why the Krama system is invariably associated with Kathana, Pūjana and Saṁkrāma, as its characteristic features. Kathana (i.e., rendering true account of the self) accounts for the removal of doubts; Pūjana reflects the advent of perfection; and Saṁkrāma leads to the realization of transcendent harmony.[2] It is, therefore, tantamount to stating that in Vṛnda Cakra everything has been devised to serve a particular end.[3]

---

[1] वर्णात्मा महामन्त्रो विश्वावरणतत्परः ।
निजस्वरूपटंकान्तपंचमुद्रात्मकं जगत् ॥ M.P.(T).7.144.

[2] स्वद्रूपपरिज्ञानक्षयघट्टनसम्भवा ।
निरीहात्मा संविदेव प्रथतेऽनुपयोगिनः ॥
Ibid,156;also cf. M.P.(S),p.86. Also see

चेष्टाकायपरिस्पन्दः संविदुल्लासचोदितः ।
तेन प्रोज्झितरूपेयं निश्चेष्टा गतिरुच्यते ।
या सा निरीहवाच्येह कलनाग्रासतः स्मृता ।
सति दाभेऽपि सर्वत्र भ्राजमाना स्थिता सदा ।
C.S.(MS),folio.6.

Automatically, 'A' varna is said to have the same perssonality as Saṁvit; and its identity with Pañca-piṇḍas that stand for, speaking figuratively, five atmospheres devoid of objective tinge, is more basic than generally understood. What is peculiar about them is that they account for the prevalence of the sense of harmony even when a break

---

1. मुद्रामंत्रनिरीहाणां धामवर्णचिदात्मनाम् ।
ऐक्यमनया भंग्या प्रतिभावं व्यवस्थितम् ॥
मुद्रा स्वरूपकथनं मन्त्ररूपं च पूजनम् ।
संक्रमश्च निरीहात्मा त्रयमेकतयाप्यदः । M.P.(T).7.157.158

2. कथनात्मा संप्रदायो निष्ठामत्र परां गतः ।
कथनात् संशयच्छेदः पूजनं परिपूर्णता ॥
संक्रमात् सामरस्यस्य परा निष्ठा प्रवर्तते ॥ Ibid, 61-62; for a different view, cf. V.N.S.V., pp.17-18.

3. अतो वृन्दक्रमे सर्वमुपादेयतया स्थितम् । Ibid, 59.

(Vyutthāna)[1] in Yogin's Samādhi has taken place, because the immanent character of Thought or Awareness does not suffer a change. In consequence thereof, all the Mudrās irrespective of their appellation as Karaṅkiṇī etc., partake of their nature as summum genus that permeates the entire category-kingdom right from earth upto Śiva. Similarly 'A', the great syllable, stands out as the most universald sound that expresses everything that figures in cosmic totality.[2] It is in pursuance of this, that the Pañcapiṇḍas are interpreted in terms of the subtle progression of the life-principle (Sūkṣma prāṇa-krama).

5-(III-B). DAṆḌA- AND MUṆḌA-KRAMA

It is thus Varṇa whose script (Lipi) comes out as inhabited by the ultimate consciousness through the two particular processes or techniques known as Daṇḍa Krama and Muṇḍakrama[3]. Muṇḍana (lit., shaving) bears the imprint of Jñanaśakti, whereas Daṇḍana (lit., taking a stick) that of Kriyaśakti, seeking their expression through the sense organs and motor organs respectively.[1] These methods are said to be so effective that, if one is able to take recourse to them even for a moment, the liberation within one's life-time would not remain a distant possibility. In the first instance, sometimes such an effort, out of its curiousity for getting at the outer object under the spell of the power of action, turns extrovert and appears to be deluded and lost in the world of variety. On the other hand on some different occasion, the same human effort, or the agency of consciousness, turns back from the objective multitude under the influence of the power of knowledge and gets finally reposed in the metempirical consciousness.[2] Similarly in the previous context, 'A' emerges as the script due to its procession under Daṇḍakrama, and reverts back to its original nature as the universal self-brooding thought (Nāda), that is responsible for expressing the world in its most universal form, under Muṇḍakrama. Thus, Muṇḍakṛama

---

[1] एतत्प्रभावाद् व्युत्थाने समाधियोगिनां भवेत् ।
अनुकार्यानुरणनसमानप्रतिपत्तिः ।   M.P.(T).7.161.

[2] M.P.(T).7.162-165.

[3] पंचपिंडस्वरूपस्य सूक्ष्मप्राणक्रमात्मानः ।
अस्यैव वर्णराजस्य लिपिसंस्थानमन्यथा ॥
आश्रित्य परमा संविन्मुण्डदण्डतया स्थिता ।   Ibid.7.171.

Apparently there seems a scribal mistake in सूक्ष्मप्राणक्रमात्मानः in the printed text. It should have been सूक्ष्मप्राणक्रमात्मनः ।

---

1. मुण्डनं ज्ञानरूपेण दण्डनं च क्रियात्मना ।
मुण्डदण्डक्रमौ तेन मतौ ज्ञानक्रियात्मकौ ।

M.P.(T).7.175.

According to Maheśvarānanda this verse belongs to some Āgama, cf. M.M.P., p.182.

2. M.M.P., p.182.

is associated with the primal Pañcavāha, i.e., Vyomeśvarī etc., and represents the extrovert tendency towards the rise of the universe, whereas Daṇḍakrama is associated with Raudreśvarī and marks the inward procession of objectivity into pure subjectivity.[1]

Thus a script bears the same relation to the alphabet as a physical frame bears to the indwelling spirit. It is, therefore, any body's guess that Mudrā serves as the physical body of Mantra or Piṇḍanātha. And, since the latter is held identical with the subtle process of Prāṇa, the former also is flooded with the activity of Prāṇa owing to the immanence of the latter in the former. In accordance kx with the five Piṇḍanāthas the Prāṇas, too, are deemed to be five. In sequel to this process of realising unity between Piṇḍanāthas and Prāṇas (viz., Prāṇa, apāna, samāna, udāna and vyāna), the Yogins are led to the final repose resulting in the cosmic joy characterised by the transcendence over sequence.[1]

---

[1] आद्यो व्योमेश्वरीस्पन्दरूपो विश्वोदयोन्मुखः ।
अन्यो रौद्रेश्वरीस्फारमयो विश्वविलापकः ॥ M.P.(T).7.177.

There is a slight disagreement as to the outcome of the two processes between the author of the Mahānayaprakāśa and Maheśvarānanda. While the former achieves the external emergence through Muṇḍana and internal involution through Daṇḍana, the latter advocates just the reverse of it. Hence some discrepancy, as above, is bound to creep in.

If one recapitulates what has been said with regard to Varṇakrama and its necessary accompaniments, the inevitable conclusion is that all the three Kramas, e.g., Dhāma, Varṇa and Cid are equally important; but, on point-scale of their comparative effectiveness they are rated as the gross, the subtle and the ultimate respectively. The notion of Piṇḍanātha enjoys unique importance as solely responsible for bridging their mutual gap and thereby bringing out their true identity.[2] Curiously enough, such is the play of consciousness that the duality between significand and significans, which accounts for the successive procession of the life-principle, is also equally responsible for helping us ascend the realm of trans-succession commensurate with the principle of consciousness-effulgence.[3]

---

1. कस्यापि पिंडनाथस्य देहसंस्थानरूपिणी ।
व्याप्तिसारा स्थिता मुद्रा पंचप्राणक्रियात्मिका ॥
सूक्ष्मप्राणक्रमोल्लासपिण्डनाथानुसन्धितः ।
महाप्रभावाज्जायन्ते योगिनामक्रमोदयाः ॥ M.P.(T).7.178-9.

2. परस्थूलक्रमौ प्रायो व्याप्तिसारौ व्यवस्थितौ ।
सूक्ष्मक्रमप्रभावानामाकारौ योगिनां मतः ॥
अतोऽत्र पिण्डनाथस्याप्युपयोगो व्यवस्थितः ।
धामवर्णचिदैकाग्र्यमस्याप्यनुभवस्थितम् ॥ Ibid.7-181-2.

3. वाच्यवाचकविच्छेदमयप्राणक्रमात्मना ।
क्रमोच्चाररूपेण चित्प्रकाशः प्रकाशते ॥ Ibid.7.184.

Unfortunately, this all is shrouded in a mystic diction which under the whims of time is far removed from our lay understanding and since the tradition is lost to us, the above interpretation seems to be a tentative one and requires further investigation.

5-(IV). SAṀVIT-KRAMA

Saṁvit-krama marks a transition from the mystic tenets to the epistemic and metaphysical fundamentals of Vṛndacakra. Now, these siddhas turn out as the various cognitive notions and become symbolic of the processes that are inwrought with them. And if, for a while, one were to drop out the word Siddha from each phrase, their strange appearance will look much less formidable. Thus Jñāna is simple perception or apprehension (ālocana). In a sense it is pure sensation and amounts to what is generally regarded as indeterminate perception in other systems.[1] To borrow a description from Buddhist philosophy, this sensation grasps the Svalakaṣaṇa(a thing-in-itself)[2] and, hence is an undifferentiated pure experience containing no reference whatsoever to special categories coined by the discursive thought. Mantra is a further step toward grasping the object. It stands for determinate perception and, for the matter of that, all the determinate cognitive activities, and contains an explicit reference to the object as surrounded by its associations.[1] It entails, therefore, an element of certitude, a determination, in all our resulting judgments. "This is so, oh no, not that it is not so, but this is so"[2]- such conscious reasoning always marks our determinate experience. The moment determinate activity comes to rest, that is, when the object stands cognized by the subject, the unity of the object with the subject becomes inevitable.[3] This phenomenon has been called Melāpa (meeting, union). Consequent upon this is the persistence of the self-imbibed object in the form of latent trace (Vāsanā) that accounts for the phenomenon of memory. This phase is designated as

---

[1] तत्र ज्ञानं नाम सामान्यात्मिका प्राथमिकी प्रथा, यामालोचनेति आचक्षते । M.M.P.,p.96.

[2] स्वलक्षणाविषयम् यदालोचनाज्ञानम् तज्ज्ञानसिद्धानां ज्ञानम् ।

M.P.(S),p.102.

प्राग्विमर्श इह तन्मुखी प्रथा ज्ञानमर्थविधुता तनुस्तव ।

C.G.C.3.58.

---

[1] मन्त्रः पदार्थोदयसंरम्भात्मा परामर्शः । M.M.P.,p.96

[2] इदमित्थं अनित्थं नानित्थं किन्त्वित्थम् इति यः
परामर्शः स एव मन्त्रसिद्धानां मन्त्रः । M.P.(S),p.102
इदंगेति तव प्रथास्थिते यो विमर्श उदितोऽन्तरन्तातः ।
मन्त्र एव तव वृन्दचक्रगो यन्मुखी भवति तावकी क्रिया ।
C.G.C.,3.59.

[3] वेद्यवेदकसामरस्यं मेलापसिद्धानां मेलापः । M.P.(S),p.102
भोग्यभोक्तृपरिघट्टनोल्लसन्नर्मलप्रमदनिर्भरोदया ।
लोलिताखिलहृषीकवृत्तिका युक्तरम्ब तव विश्वमेलिनी ॥
C.G.C;3.60.

Śākta (lit., pertaining to Śakti).[1] In other words, the cognitive trinity of Pramātṛ, Pramāṇa and Prameya loses itself in the subjective consciousness. Ultimately even the residual content of consciousness completely vanishes; and, a principle of universal and pure subjectivity (figuratively, because then it cannot be called subjectivity as such) - beckons in its full effulgence with no reference to the residual trace.[2]

In the esoteric context all the Siddhas, simultaneously and xxxx instantaneously, come to enjoy the transcendental repose by way of Jñānasiddhas, i.e., the accomplished in knowledge, attaining the summit of the divine knowledge; Mantra-Siddhas realizing the zenith of accomplishment of Mantra; Melāpasiddhas reaching out to the final extreme of the rest in subjective consciousness as a result of the union; Śāktasiddhas ascending the summit of pure individual subjectivity, through their gradual

---

1. तादृग्रूपस्य च वासनाशान्तिरूपः शाक्तः । M.M.P.,p.96.
मातृमानमेयानां विभागो यत्र चिद्धाम्नि गलति तदास्वादनरूपः शाक्तक्रमः ।
M.P.(S),p.102.

ज्ञप्तिमात्रमपनीतवासनं निर्विकल्पमधिरुह्य चित्त्वषा ।
सामरस्यकृतशाश्वतोदया त्वं हि शक्तिरधितिष्ठसीश्वरे ॥ C.G.C.3.61.

2. विलीनसर्ववासनोपलेपस्य चास्य स्वात्मसंविन्मात्रतापारिशेष्यं शाम्भव इति ।
M.M.P.,p.96; also see C.G.C.3.62,M.P.(S), pp.102-103.

recourse to the limited bases; and Śāmbhavasiddhas touching the supreme level which Alaṁgrāsa causally unfolds itself into.[1] Thus according to some, Saṁvit-krama marks the return of the ultimate consciousness, i.e., Vāmeśvarī, as a trans-sequential principle[2] from its ephemeral ramifications.

5-(V). KALĀ-KRAMA

Kalā is the next point at issue. They are four, namely, Raudrī, Vāmā, Ambikā and Jyeṣṭhā and are affiliated serialwise with the first four Siddhas. The totality of these Kalās marked by their harmony is associated with Śāmbhavasiddhas.[3] Some reference has already been made to them as Akārakalās under Varṇakrama and Pañcavāha. However it would suffice to note that Raudrī functions as a stumbling block in the path of spiritual redemption; Vāmā as emitting the world of distinction populated by the categories of different and unique dispositions; Ambikā as the Godly potency leaning towards the realization of harmony because of the sterile sense of duality at this stage, and Jyeṣṭhā as the absolutic power redeeming the fettered individuality by unveiling its essential being.[1]

---

[1] M.P.(S), p.103.

[2] संवित्क्रमस्तु श्रीवामेश्या क्रमेण प्रत्यावृत्या
ज्ञानं सकौलाण विभूमिरूपं स्वबोधविश्रान्तिविमर्शमन्त्रः ।
मेलापसिद्धाः स्वविमर्शशून्यं शाक्तं महासंहति शाम्भवं खम् ।।
इति सिद्धयोगिनीसंप्रदाययुक्त्युपदेशः ।   V.Bh.V., p.69.

[3] ज्ञानदीधितिषु रौद्रदीधिर्मन्त्रदीधितिषु वामतयोदितम् ।
योगदीधितिषु जृम्भतेऽम्बिका ज्येष्ठयेवमथ शक्तिदीधितिः ।
देव्यभेदितकलाचतुष्टया शम्भुदीधितिषु दीप्यते स्वरः ।।
C.G.C.3.54-55.

5-(VI).BHĀVA-KRAMA

In point of importance Bhāva-krama comes next to Saṁvit Krama. It appears that the word Bhāva, traced to the root Bhū (to be or to become), stands for Bhavana (the process of becoming). Bhāvakrama is, therefore, directed to unveil the fundamental character of, and inner progression involved in, this process. To come to terms with the problem, the Godly resplendence is taken to be but an experience of bliss, the supernal joy, oozing from the inner freedom which is indeterminate and absolutely unruffled. The powers that enter into this domain belong to Śāmbhavasiddhas. When the selfsame principle of Absolutic freedom, that is, Ānanda Śakti experiences the slightest stir, i.e., a propensity toward self-enlargement, the

---

[1] रौद्री--पोदास्य स्वात्मविकासात्मकस्य मार्गनिरोधिनी अतएव घोरा रौद्रीति ।

वामा--शिवादिधरण्यन्ताशेषविश्ववैचित्र्यरूपस्वरूपाद् भिन्नभासनात्म-वमनकारिणी शक्तिः ।

अम्बा--अप्ररूढभेदा समरसाद्वैतप्रथोन्मुखी परमेश्वरशक्तिरम्बाख्या ।

ज्येष्ठा--द्वैतदावप्लु (प्लु?) ष्टस्य पशोः स्वरूपविकासामृतविन्दुसिंचिनी शक्तिरिति ।

Śaivaṣṭaka-Kośa (MS), item no. 79.

Śāktasiddhas come to bear the brunt of it. When this tendency towards actualization becomes more accute and the stir turns into a ripple, the Melāpa emerges. When the activity at self-concretion comes into prominence, Mantra comes into being. The subsequent ruffling and dashing against the shore of waters, associated with the hightide at the time of moon-rise, finds its correspondence in Jñānasiddhas. And if one puts the clock right, Jñānasiddhas symbolize the objective element, Mantrasiddhas the means of knowledge, Melāpasiddhas the empirical subject, Śāktasiddhas the pure subject, and Śāmbhavasiddhas the Paramaśiva--beaming with perfect awareness and freedom.[1]

5-(VII). PĀTA-KRAMA

Pātakrama (lit., order of descent) denotes the basic identity between Pañcavāha and the Pañcasiddhas, e.g., Śāmbhava, etc. Since the Vāmeśvarī etc., descende in the form of Śāmbhavasiddhas etc., the very process is termed as the Descent (Pāta). The whole approach of Pāta is marked by a unity of purpose, that is, to unearth the basic and indwelling affinity between Vṛndacakra and

---

[1] M.M.P., pp.96-97.

Pañcavāha.[1] The process of seeking unity is not exclusively confined to Vṛnda Cakra. This may extend upto the Godly functionalism and Pañcavāha. The Āgamas bear ample testimony to it.[2]

---

1. अथ शाम्भव्यादीनां वामेश्यादितादात्म्यद्योतकः शाम्भवसिद्धासु वामेश्याः पात इत्यादिक्रमेण पंचवाहवृन्दचक्रयोरैकात्म्यानुसंधानं पात इति पातप्रकारः।

M.M.P.,p.97. According to Maheśvarānanda the equation would take the following form :-

Vāmeśvarī -Śāmbhavasiddhas, Khecarī -Śāktasiddhas, Dikcarī - Melāpasiddhas, Gocarī - Mantrasiddhas, Bhūcarī - Jñānasiddhas.
But according to Śivopādhyāya Pañcavāha would come in the order of Vāmeśī, Khecarī, Saṁhāriṇī and Raudrī with no change in the order of Siddhas (vide.V.Bh.V.p.68).The C.G.C.places them in the order, e.g., Vāme., Khe.,Bhū., Dik. and Go.. as is evident from the verse quoted below:

शंभुधाम्नि पतिताम्बरेश्वरि शक्तिधामनि ततोऽनु खेचरि ।
भूचरी त्वमनुयोगधाम्न्यतो दिक्चरी तदनु मंत्रधामनि ।।
पंचमो झटिति पातकः क्रमादियुषी स्फुरसि रौद्रवैभवात् ।
ज्ञानधाम्नि निखिलेशि गोचरी न क्रमस्तव निराश्रये पदे ।।
ज्ञानतः प्रभृति पंचमं शिवे यत्त्वमत्र परिचिन्नमस्तनुः ।
पंचवाहमयशक्तिगर्भिणी भासते प्रथनकेतघस्मरी ।।

C.G.C.3.70.

According to Śitikaṇṭha, who approves the order adopted by Śivopādhyāya, each specific equation constitutes a specific type of Pāta. There are, thus, five types of Pātakrama, if taken analytically.Vide.M.P.(S).,p.77.

2. एवं सृष्ट्यादिक्रमेऽपि पातोऽनुसंधेयः ।
यथोक्तं क्रमसिद्धौ ... । यथा श्रीक्रमसद्भावे ।

M.M.P.,p.97.

The basic difference that also explains the reason for dealing with Pātakrama independently of Pañcavāha lies in the inner structures of the two. It is not that they belie their intrinsic identity, but that they highlight the two differing approaches. The Pañcavāhakrama as an approach owes its being to, and is intelligible with reference to the inner fabric of worship, whereas Pātakrama is typically internal in character, has no reference to the worship, and is surcharged with and activated by the movement or maneouvres of the absolutic dynamism in a mysterious way.[1] Here lies the real significance of Pātakrama.

5.(VII-A). AN INCONGRUITY RECONCILED

Some modern scholars have pointed out a little discrepancy which is not easily noticed because of the sweeping identification of Vrndacakra with Pañcavāha. These Siddhas (in ascending order) under Bhāvakrama, as already noted, stand for five primary epistemic-cum-metaphysical categories, namely, the object, the cognitive relation or means, the limited subject, the pure subject and the universal Mind (Parā Saṁvid) respectively. And Pañcavāha is represented to be made up of the object, the external senses, the internal senses, the individual subject and the universal subject (Cit). The precise discrepancy seems to creep in at this point. Because among Siddhas, under Bhāvakrama, the distinction between internal and external senses is ignored and the subject is represented to be of three types instead of two, which should not have been the case in view of the close identity with the five Vāhas. However, no answer could be suggested to this seeming incongruity at that time.[1]

---

[1] पूर्वं पूजनप्रतिष्ठितः पंचवाहक्रमो वितत्य चर्चितः, पातक्रमस्तु आन्तरः पूजनवर्जितः शक्तिचारसंचाररूपो रहस्यभूत इदानीं प्रतिपाद्यते ।

M.P.(S),p.75,Cf.pp.76-77 for further details.

The point deserves a careful attention of one interested in Tantric studies. First of all one should remember that the issue has been raised with reference to its treatment in the Mahārathamañjarī. Secondly, the first of the three varieties admitted of the subject (i.e., the limited subject) and symbolized by Melāpasiddhas, is nothing but of the nature of Antaḥkaraṇa (inner senses). In fact, the two types of subjectivity, e.g., the limited and universal, were quite enough so as to account for the metaphysical and physical orders; but, a further subdivision of limited subject into pure and finite, both different from the Universal, leads one to understand that the finite subject (under this subdivision) stands out as the subject or the subjective consciousness defined by the Antaḥkaraṇa,[1] particularly by the Ego (Ahaṁkāra, supermost of the internal senses). The various equations concerning Śākta and Śāmbhava Siddhas, within the confines of Vṛndacakra, go to indicate their main difference as lying in their character as individuality and universality respectively. It contains enough suggestion to the effect that Śāktasiddhas, though Śuddha Pramātṛs (pure subjects), are individuals as yet and have not attained the universal magnitude. In a sense, they are bound by the subtle bondage (i.e., Āṇava), otherwise it would be well-nigh difficult to designate them as "subjects". Hence descending only by a point, the Melāpas which are represented as limited subjects are obliged to entertain a compulsory reference to Antaḥkaraṇa. It is therefore not of much consequence, if they are regarded as Antaḥkaraṇa as such under Pañcavāha owing to a slight transference in meaning. In the context of Siddhas, they are represented as limited pramātṛs(as distinct from the pure individuals) in stead of Antaḥkaraṇa, only to bring out the emphasis on their role as subjects. It is in this context that the equation between Dikcarī with Melāpa would be found very suggestive.

---

[1] Abhi., p.529.

---

[1] It is perhaps also the implication of the Universal subject being called as the Universal Mind.

are of the nature of sensory activity, internal and external both. In each phase it is twelve-fold and, therefore, accounts for a total of twentyfour aspects in all to be subsumed under the category of Mantrasiddhas. The cognitive and motor organs, ten in all, together with Manas and Ahaṁkāra[1] account for a total of twelve. They act in two ways. While extrovert, they are occupied with the grasp of external objectivity; and while introvert, they recline on subjective consciousness turning away from objectivity[2].

---

[1] Dr. Pandey includes Ahaṁkāra in twelve. Here the word द्वादश in the sentence, viz., सर्वानुस्यूतमहंकारमुपादाय द्वादश उपलभ्यते । (M.M.P., p.97) is taken to stand for the twelve senses, a phrase which Krama authors frequently use to denote the inclusion of Buddhi and Manas among senses. Ahaṁkāra as an all-pervading principle for its being the inevitable subjective frame of reference is ipso facto there. Hence even including Ahaṁkāra these senses are said to account for twelve only, because as an enlivening factor it does not merit a separate mention. However, the above treatment follows Dr. Pandey (cf. Abhi.p.529).

[2] तेषां च कदाचिदात्मस्वरूपादवरुह्य विषयावगाहनवैचित्र्या-
दन्यदा विषयेभ्यः प्रत्यावृत्य स्वात्मविश्रान्तिमात्रव्यावृतत्वाच्च प्रकारद्वयो-
पपत्त्या द्वैविध्यमस्ति । तन्निबन्धनश्च तद्वासनारूपाणामासां चतुर्विंशसितत्वो-
ल्लासः ।

M.M.P., p.97.

5-(VIII). ANIKETA-KRAMA

Finally one comes to another important approach, i.e., Aniketakrama, to Vṛndacakra. The Aniketa (lit., houseless, vagrant, having no fixed abode) is, but, Bhāvakrama in its inverted order with relation to Jñānasiddhas etc. Once the determinacy that defines objects etc.,[1] is shed off, what remains in the knowledge of Jñānasiddhas etc., is its nature as pure awareness. Aniketakrama, having been described in terms of inversion of Bhāvakrama, implies that while there is progression in the latter from Śāmbhavasiddhas to Jñānasiddhas, there is regression in the former from Jñānasiddhas to the Śāmbhavasiddhas. This, of course, bears upon the processes involved as well.

Under Jñānasiddhas sixteen evolutes[2] including eleven senses and five gross elements are subsumed. Jñānasiddhas, therefore, represent technically "Meyasaṁskāracakra" (cycle of the residual traces of the objects) which is responsible for the objective enjoyment.[3] Mantrasiddhas

---

[1] अनिकेतो नाम ज्ञानसिद्धादीनां भावक्रमप्रातिलोम्यात् तत्तत्प्रमेयत्वादिविकल्पविदाभ्युदासेन परमप्रतिष्ठाभूमिप्राप्तिपारिशेष्यपरामर्श इत्यष्टधा विभागः। M.M.P., p.97.

[2] Vikāras, that have been expounded by Sāṁkhya and dealt with required modifications by M.M.P22-25.

[3] M.P.(T), 7.105.

These represent the phenomenon of Māna-Saṁskāra-Cakra (cycle of the residual traces of the means of knowledge) which is marked by its essential character as Kāla or succession. The introvert and extrovert manoeuvres consist in its determinate procession and indeterminate recession.[1] Melāpakasiddhas are identified with the subject. The essential nature of the subject is that it gets the object revèaled through the means of knowledge. Therefore, in course of subjective activity, the function of the means of knowledge gains upperhand. Because of this the twelve senses are subsumed under Melāpasiddhas. Melāpasiddhas, therefore, stand for the immersion of the determinate thought-construction ~~intra~~ into the indeterminate Thought; and, thereby lead to the alleviation of the element of sequence (Kālagrāsa), so inextricably woven into the very texture of the empirical thought.[2] Hence what subsists is neither the gross objectivity nor the empirical thought-construction, but a state of Śakti which, though related with subtle undifferentiated objectivity and internal psychic apparatus, is not externally manifest and ~~which~~ even aims at dragging these out forcibly.[3] 4 Śakti is necessarily of the nature of Vāsanā (latent impressions). Śakti, as a matter of fact, is eightfold owing

---

1. M.P.(T).7.108-9.
2. Ibid. 7.111.
3. Ibid. 7.112-3.

to its association with Puryaṣṭaka (i.e., Lihga, Śarīra, Savedya Suṣupta, orelse unconscious mind in Freudian psychoanalysis). This lends an eightfold character to Śaktasiddhas, too. Śāmbhavasiddhas are the integral and undifferentiated aspects of the Absolute which is free from any inclination and reference whatsoever even to the universal objectivity. Esoterically they are designated as Ambā, Jyeṣṭhā, Vāmā, and Raudrī and number four.

The surviving element of the subtle succession present unmanifestly in the Śāktasiddhas, now stands pierced through. And, no scope for the volitional impulse of subjectivity is left to further the cause of subtle succession. Thus this symbolizes a state of perfect ubiquity and complete loss of extrovert proclivity with total disregard for its form howsoever minute it be.[1]

Towards the end of Vṛnda Cakra, the aspirant is called upon to adore and venerate the traditional line of the spiritual preceptors.[2] Because it is they whose favour has been instrumental to the realization of the true nature

---

1. M.P.(T).7.114-115.
2. अतो वृन्दक्रमस्यान्ते पूज्यते गुरुसन्ततिः ।
   आत्मरूपपरिज्ञाने परानुग्रहकारिणी ॥

   M.P.(T).,8.3.

of the self. This worship consists in realizing the indeterminate quintessence of Reality through recourse to the cycles, such as Sṛṣṭi etc. To say that Pañcavāha is a Pūjanakrama means that it makes one unite with the principle of harmony and immediacy by sublimating the very core of worship. Thus the traditional line of teachers, for instance, Khagendra etc., the lords of ages (Yuganāthas), is viewed essentially as one with the five-flows.[1] In this way, Vyomeśvarī emerges as Khagendra, Khecarī as Kūrmanātha, Saṁhārabhakṣiṇī as Meṣanātha and Raudraraudreśvarī as Macchanda, the last one being a historical name. The preceptorial traditions vary with different authors, and an occasion to discuss them in the historical portion has been utilized. The question, why the worship of presiding divinities and teachers is so vehemently advocated, is perhaps best answered by the fact that Pīṭha, which gives the over-all context, being insentient is devoid of inherent spontaneity. Whereas, the deities or teachers presiding over the Pīṭha ever bubble with a radiance typical of their having realized their essential nature of self-spontaneity of the thought.[2]

---

1. इति संदोपतस्तत्त्वं पंचवाहक्रमस्य यत् ।
तन्निर्विकल्पतारूपसृष्ट्यात्मा पूजनोदयः ॥
युगनाथप्रसादेन सर्वदास्य स्थितिर्यतः ।
अतस्तदात्मकत्वेन स्थित्यात्मा पूजनक्रमः ॥ M.P.(T).8.11-12.-

2. अयमेव पीठस्य तत्प्रतिष्ठाप्याया देवतायाश्च भेदः-- यदन्योन्यमाधाराधेयभावे पि प्रथमस्य स्वतः स्फुरत्ताराहित्यम् अन्यस्याश्च स्वतः स्फुरत्स्वभावतया नित्यमौज्ज्वल्योत्कर्ष इति ।
M.M.P., p.98, also cf. M.P.(T).8.18.

6. CONCLUDING REMARKS: SUB-STRUCTURE OF VṚNDA CAKRA

Now, the attention may be drawn to certain observations made by the author of the Mahānayaprakāśa, with regard to basic theme of Vṛndacakra. He devotes about seventy verses (from 7.24 to 7.94) exploring and looking into what he himself terms as "the substructure of Vṛndakrama" (Vṛndakramasya Saṁsthānam). Here he discusses the underlying theme that bears upon all the aspects of Vṛndacakra, and also, how the same is deduced from Mūrticakra which it succeeds; in other words, what is the nexus between the two. For him both form one composite question and not two separate ones. In this connection he also dwells on the Krama conception of salvation which is, in fact, the presupposition of entire philosophic activity, which here has been subjected to scrutiny under Śāktopāya.

His treatment of the problem anticipates the transcendental argument of Kant. He holds that the externality cannot be disproved, since the same figures in our experience. The phenomena of rise, persistence and disappearance with reference to the objective content of our experience are not alien, nor opposed, to our experience. The true appreciation of this aspect of our experiential existence led the philosophic genius of the system to conceive of the various cycles, true to their respective names, that could reveal the inner, basic and fundamental unity and harmony of their underlying principle. The phenomena of appearance, substenance etc., are projected in succession on the analogy of the buckets that are attached to a waterwheel in order to fetch water from the well (आरघट्टघटीयन्त्रन्याय ,7.16). In this process while some of the buckets filled with water go up, some are emptied of their contents, while others go down quite empty. This brings out the successive character of these phenomena. But these cycles are a sort of superstructure based on the fundamental continuity. This fact becomes absolutely clear, when we mark out the I-experience stringed through all our experiences. When determinacy is cast off, the I-experience still subsists as giving us a state of pure indeterminacy. Therefore, one proceeds from the empirical towards the metempirical. The composition of Vrndacakra is strictly motivated by this urge.[1] An unflinching concentration on self-discovery through the thick of the logically constructed multitude, so indispensably interknitted with our experience, calls for a thorough withdrawal of these apparent modes of becoming. Thus the discovery of the self synchronizes with that of the structure of the universe. The employment of the technique of Haṭhapāka is most salutory in this behalf. This superstructure designated as universe is the

---

[1] चतुष्काष्टमरीचीनां संस्थानम् हृदयंगमम् ।
प्रत्यक्षा(नुभ)वात् सर्वं स्वात्मा भवति योगिनाम् ॥

M.P.(T).7.63.

the net result of self-contraction on withering of which the truth dawns. Ahaṁkāra, in Mūrticakra, that serves as subjective frame of reference is the empirical counterpart of the trans-empirical self-centric essence (Paramāhaṁkāra). The Ahaṁkāra, in fact, constitutes the inbeing of the empirical subject.[1] The entire activity of the senses and the procession of outcoming psychoses contain the latent objective traces. The element of determinacy is a necessary consequence of the objective reference. Now, when the self-contraction is discerned in its true perspective, the earstwhile carriers of the objectivity, on its being revealed in its true form, turn out to be the vehicles of the pure subjectivity. This is what is generally meant by the act of withdrawal or involution. The sixtyfour aspects of Vṛndacakra represent, by their very nature, the various experiences (Pratītayaḥ) which entertain an unmistakable reference to the latent impressions of the objectivity, and to the subjective consciousness that retains them. These sixtyfour forms or phases of experience build up a ladder ascending which one reaches their terminus.[2] It is from this point of view that the number of sixty-five aspects is accounted for by the five phases (i.e., creation etc.) of each of the twelve senses along with the that of the thirteenth Ego. Just as these senses invariably fall back upon Ego as their frame of subjective reference, and culminate their; similarly, in the wider context, the ultimate terminal point spoken of as The Rest, furnishes the absolutely subjective foundation of all these stages. The sixtyfour stages, though symbolizing the extrovert activity of the psychic apparatus in catching hold of every object, also reveal the basic identity of that object introvertly.[1] Thus each perception is an act of introspection and Vṛnda Cakra gives a systematic expression to it by consolidating all the approaches -epistemic, logical, mystic and spiritual, for getting at the quintessense of the entire content of our experience.[2]

---

[1] मूर्तिचक्रे ह्यहंकारः प्रमात्रात्मा य उत्थितः ॥
स्वात्मसंकोचसंहारपूर्वं स ह्युपात्तः ।
भावसंस्काररूपस्य रश्मिवृन्दस्य सर्वतः ॥ M.P.(T).7.42-3.

[2] पूर्वं या ज्ञेयसंस्कारभित्तिरूपाः प्रतीतयः ।
सोपानक्रमरूपेण चतुष्षष्टिर्निरूपिताः ॥

Ibid, 7.102.

—

---

[1] उदयादिमयोल्लासद्वादशात्ममरीचयः ।
तन्मयोल्लासपरमाहङ्कारानुगमूर्तयः ॥
प्रतिभावं प्रवर्तन्ते हठग्रसनलम्पटाः ।
भावानुभवभूमौ हि स्तिमितव्यन्तरात्मनि ॥
सर्वेन्द्रियमरीचीनां चक्रं युगपदुल्लसेत् ।
M.P.(T) 7.72-74.

[2] ततो विश्वस्य संस्थानमामूलात् प्रतिपादितम् । Ibid. 7.94.
चक्रसंस्थानमेतस्य निजचक्रक्रमान्तरे ।
निर्विभज्य स्वकं रूपं हठपाकक्रियात्मकम् ॥
Ibid. 7.55.

CHAPTER SIX

DYNAMIC ABSOLUTISM AS COGNITIVE TRINITY

(An esoteric-cum-epistemic analysis of the three aspects of the cognitive process, namely, Pramāṇa, Prameya and Pramātā symbolised by Netra-tritaya comprising Prakāśa, Ānanda and Mūrti Cakras. A study into the additional significance of Pañcavāha.)

(729-744)

/Context: A corollary to Pañcavāha (729) - The precise serial order of the Cakras: Two points of view (733) - Prakāśa Cakra (734) - Ānanda Cakra (737) - Mūrti Cakra (739) - Bearings of these cycles on the system(743)./

1. CONTEXT : A COROLLARY TO PAÑCAVĀHA

Maheśvarānanda, along with a host of other authors, in his erudite discussion on Pañcavāha has made every effort to drive home the fact that the dimensions of Pañcavāha outreach those of any other concept in the system. Right across mystic jargon and esoteric fanfare one always finds a true idealistic system of philosophy bustling in the Krama system. It is this aspect which the present enquiry is concerned with.

The concept of Pañcavāha, despite the doctrinal differences in the system, is the most comprehensive one accounting for the entire panorama we survey and feel one with. Now, as a sequel to his rating of Pañcavāha, Vṛndacakra and Pīṭhaniketana as the transcendent, the subtle and the gross, he introduces a triad of cycles, namely Prakāśa (Effulgence), Ānanda (Bliss) and Mūrti (Subjecthood) representing the cognitive instrument, the object and the subject respectively. He suggests that these are meant for getting at the true significance of the triplicity of Pañcavāha etc.[1], which furnish the moulds where one's own mortal frame is enjoined to be spiritually harnessed in the form of a Pīṭha at different levels.

---

[1] इत्थं स्वदेहमेव पीठनिकेतनतया स्थूलं वृन्दचक्रात्मना सूक्ष्मं पंचवाहस्वभावतया परं च पीठतया पर्यालोच्य, तस्य च त्रैविध्यस्य प्रमातृप्रमाणप्रमेयलक्षणमूर्तिप्रकाशानन्दचक्रैः परामृश्य ..... ।

M.M.P., p.98.

And, as such, they are prescriptive in the sense that they offer a threefold mode for adoring the quinary (Pañcadhā) flow of the Godly consciousness.[1] The triplicity of the mode consists in taking them as symbols of the subjective, the objective and the relational consciousness. Thus the entire character of the three cycles comes to be epistemic in essence. They have a special kinship with the gross form of worship which is inwrought in Pīṭhaniketana, for the simple reason that they build on epistemic processes which demand a reference to the role played by our organism.[2] So, in a prefatory note to the treatment of Śrī-cakra, i.e., Pīṭha, it is said that the domain of the initial stage of self-identification with Pīṭha ranges from Pīṭhaniketana to the ocular triad (Netra-tritaya), i.e., the three cycles, at issue.[3] From it ensues the most cardinal conclusion that these, that is, Prakāśa cakra etc., and Pañcavāha are mutually convertible notions.[1] The krama scholar is never tired of repeating this fact, whenever he gets an opportunity to do so.[2] The concordance or agreement between the two is achieved by drawing many a parallel between particular vahas and these cycles. For instance, Maheśvarānanda identifies Khecarī with Mūrti, because both of them symbolize the subject; represents Prakāśa (i.e., the embodiment of cognitive relation) as an outcome of collation or conjunction between Dikcarī and Gocarī, because the latter two signify inner and outer senses; and, equates Ānanda with Bhucarī owing to their commensurability with the object. Hence in the occult terminology of the system they are baptized as Fire (Vahni), Sun (Arka) and Moon (Soma) respectively.[3] But differs the Cid-gagana-candrikā. For it, Mūrti ~~coincides~~ coincides with Dikcarī.[4] Bhūcarī, of course, bears the palm of Ānanda Cakra.[5] The text is silent on the corresponding concept of Prakāśa; but by implication, it stands coeval

---

[1] अथैवं पंचधावहतः परमेश्वरस्य प्रमातृप्रमाणप्रमेयतया त्रैविध्येनोपास्तिप्रकारं सूचयन् .... ।
M.M.P., p.90.

[2] एवं स्थूलं देहं पीठतयोपास्यम् उपपाद्य .... । Ibid., p.92.

[3] अथ श्रीचक्रं क्रमेण उन्मुद्रयिष्यन्नादौ पीठनिकेतनादि नेत्रत्रितयान्तं विभागद्वारा पर्यालोचयति । Ibid., p.93.

मानमेयमितिनेत्रलक्षणाः सोमसूर्यदहनास्त्रिधामगाः ।

C.G.C., 2.37.

---

1. एतानि च मूर्ति प्रकाशानन्दचक्राणि वामेश्यादिशक्तिपंचकात्मकान्येव ।

M.M.P.,p.91.

2.(a) स्वप्रकाशात्मकानन्दमूर्तिवृन्दक्रमात्मकः ।
चक्रपंचकविष्फारो व्योमेश्यादिमयः स्थितः ॥
M.P.(T).3.126.

(b) मंगले त्वमसि वाक्चतुष्टये परा स्फुरति मूर्तिमण्डपे ।
सा प्रकाशसुखवृन्दचक्रगा नादविन्दुलिपिमूर्तिरिज्यसे ॥ C.G.C.2.52.

3. M.M.P.,pp.91-92.

4. मूर्तिचक्रमधिरुह्य दिक्चरी त्वं परां विशसि वाचमद्वया । C.G.C.3.38.

5. आनन्दचक्रविभवासि भूचरी । Ibid.,3.36.

with Khecarī, though nothing can be said positively in the absence of any explicitly pronounded position.[1]

The author of the Mahānaya-Prakāśa agrees with Maheśvarānanda in identifying Bhucarī with Ānanda,[2] but disagrees with him in equating Khecari with Prakasa.[3] In this respect he leans more towards the Cidgagana-Candrikā's. In his view Mūrti has its counterpart in Saṁhāra-bhakṣiṇī[4], the exact parallel of which is difficult to find in Maheśvarānanda. Inspite of their scholastic approaches regarding the exact correspondence between Pañcavāha and cycles such as Mūrti etc., they budge not an inch from the

---

1. As pointed out earlier the order of Pañcavāha differs from author to author. Hence the exact definitions offered by each of them are not necessarily the same. Their precise bearing on the present equations, while considered from that point of view, have not been worked out and are left for future investigation.

2. चिच्छक्तिभूतायामिच्छात्मन्युदितो भुवि ।
चरन्त्या एव विष्फारो भूचर्याः षोडशात्मकः ॥ M.P.(T).5.12.

3. अन्तः स्पन्दप्रधानत्वात् खे निरावरणात्मनि ।
चरन्त्या एव विष्फारः खेचर्या द्वादशात्मना ॥ Ibid.4.11.

4. प्रत्यावृत्त्या वितन्वत्याः संहारस्यापि भक्षणम् ।
देव्याः संहारभक्षिण्याः स्फार एष सुसंगतः ॥

Ibid.6.28.

basic canon that Pañcavāha is antecedent to all the three cycles under reference. It is through them that the innate harmony of Pañcavāha tends towards the external emergence.[1]

2. THE PRECISE SERIAL ORDER OF THE CAKRAS: TWO POINTS OF VIEW

As usual, one does not find unanimity even with regard to the precise order of these cakras. In other words, what should be the logical order in which these may be arranged? There are two views on this ~~x~~ count. One view, taking it as an instance of epistemic symbolism, holds the order of Mūrti, Prakāśa and Ānanda ~~and Ananda~~ to be the only rational order, because, the demands of the process of knowing can adequately be met only by assigning to the subject, the relation and the object their proper places.[2] The other school, on the contrary, views the entire symbolism as an embodiment of cosmic process, hence the order of creation, sustenance and withdrawal takes precedence over the previous one.[3] Thus, the only rational arrangement is one that

---

1. पंचवाहे प्रथमे वामेशीचक्रे सर्वे वर्णाविद्यामक्रमा अविभागेन मयूराण्डरसवद पिण्डताः स्थिताः ततः प्रकाशानन्दमूर्तिक्रमेण किंचिद्भज्य उन्मीलिताः॥
M.P.(S),p.80

2. एतानि च मूर्तिप्रकाशानन्दचक्राणि ...... । M.M.P.,p.91.

3. अवतारानन्तरं च स्थितिराप्यायः, अवतीर्णो हि स्थितिमाननन्तरं कार्यकृद्भवति, क्रिया हि तृतीयकक्ष्यानिक्षिप्ता संहाररूपा वह्निव्याप्त्या मूर्तिचक्रगता स्वयं पर्यवस्यति, इति -- सृष्टिरूपं प्रथमतः प्रकाशचक्रमेव भवितुमर्हति । M.P.(S),pp.83-84.

arrays Prakāśa, Ānanda, and Mūrti in a serial. Maheśvarānanda favours the former viewpoint while Śitikaṇṭha takes lead in pledging allegiance to the latter one, joined by the authors of the Mahānaya-Prakāśa and Cidgagana-Candrikā[1]. But he does not play much upon these differences, instead, he pacifies them with his trite explanation that they owe themselves to the divergent traditional dogmas.[2]

In fact, both the arrangements seem logical, because these two viewpoints reflect two altogether diverse approaches to the problem of reality. One is epistemic, the other is modal or functional. It will now be in the fitness of things to take up these one by one. Let us begin with Prakāśa-Cakra in keeping with the majority opinion.

3. PRAKĀŚA-CAKRA

The right eye of Śiva and, for that reason, of an individual is the emblem of the Prakāśa Cakra. It is designated as Prakāśa because of its object-revaling character and is treated on a par with the means of knowledge.[3] The twelve crests or powers are said to constitute the cakra. These powers include five sensory and five motor organs plus mind (manas) and intellect as their common loci.[1] Though the ego as the subjective frame of reference is indispensable for any perceptual or cognitive activity, it is not enumerated as such owing to its conspicuity by permeating everything in question.[2] The Prakāśa Cakra represents the Jñāna aspect of the Ultimate according to some,[3] and the consort of Jñāna and Kriyā, according to others.[4] The twelve-fold means of knowledge is identical with the twelve-fold rise of the principle of succession known as Kāla to an eye of ignorance. But, to an eye of wisdom, when the objects stand revealed in their real form, the Kālakrama recedes into nullity.[5] The revelation of an object distinguishes it from the unrevealed mass. It is why, at the time of revelation the object is thought to be created anew.[6] Owing to the close affinity of functions Prakāśa,

---

[1] M.P.(S),pp.83-84.

[2] इत्थं पूजाक्रमेण पारम्पर्येण अनुसन्धानतः सर्वे मुखसंप्रदायाः यथा व्यवस्थाप्यमानास्तथा तथा प्रतिष्ठां लभन्ते । Ibid,p.84.

[3] तत्र दक्षिणनेत्रं प्रकाशचक्रम् । प्रकाश्यते नेनेति प्रमेयजातमिति व्युत्पत्या प्रमाणम् । M.M.P.,p.91.

प्रकाशमात्रप्राधान्याद् अन्वर्थं नामतः स्थितम् । M.M.(T).5.6.

---

1. M.P.(T).4.2-4; M.M.P.,p.91.
2. प्रमाणसृष्टिसंरम्भलम्पटासु मरीचिषु ।
   बहिर्मुखास्वहंकारो निलीनोऽत्र व्यस्थितः ॥ M.P.(T).4.10.
3. M.M.P.,p.92.
4. स्वप्रकाशकरान्तस्थस्फुटज्ञानक्रियात्मकः ॥
   प्रमाणात्मा द्वादशधा ततोऽपि प्रतिपादितः । M.P.(T).7-5; also see 4.13.
5. अत्र दत्तावधानानां देशकालक्रियात्मनः ।
   कालक्रमस्य सहसा ग्रासो भवति योगिनाम् ॥ Ibid.4.14.
6. प्रकाशवृत्तिर्नूतना सृष्टिरुच्यते । M.P.(S).,p.78.

that is, Pramāṇa, is dubbed as sun (Ravi) which revels and exults in Prakāśa Cakra. Since the moon depends upon the Sun for its being, she is also said to be characterised by spiritual ecstacy - the character of cause is lent to the effect. The analogy goes further to explain ~~as to~~ how the moon comes to be possessed of the sixteen aspects. The answer lies in the emulation of the moon having sixteen crests by Ānanda Cakra. We are now face to face with Ānanda-cakra. It is also identical with the state of sustenance belonging to the universal agency.[1] Now a pertinent question arises. How in an open rebellion to the traditional equations of creation with the moon, and sustenance with the sun the order has been reversed here. In reply, it is pointed out, this reversion does not militate against the traditional account which follows the order of emergence, i.e., Udayakrama, whereas this reversion takes its roots in the order of withdrawal, i.e., Vilāpana Krama. And once again a trite explanation banking upon the differences of opinion among the schoolmen[2] is put forward. Similarly, on the authority

---

1. एष्वेव प्रकाशानन्दमूर्तिचक्रेषु सृष्टिस्थितिसंहारव्याप्तयः इत्थं सूचिता ।

M.P.(S)p,81.

2. उदयक्रमे अयं वृत्तान्तः, विलापनक्रमेण चान्यदपि दृश्यते ।
इति संप्रदायभेदेन व्याख्यानविशेषः स्थाने स्थाने दृश्यते ॥

Ibid.

of scriptures, the Sun is said to illumine even Fire with its light and hence is called Mūrti, the emblem of Fire that burns and, therefore, stands for the phenomenon of withdrawal of the two.[1]

4. ĀNANDA-CAKRA

Ānanda Cakra is symbolized by the left eye. The Ānanda consists in all round manifestation of the objectivity which is invariably accompanied by 'this'-experience. This emergence is integral to the dynamism of the Self-absolute. It has sixteen powers which in fact coincide with the sixteen evolutes (Vikāra) expounded by Sāṁkhya and adopted by this system in their cosmogony.[2] These evolutes (here emergents) comprise mind (manas), five motor organs, five sensory organs and five elements like ether etc. The last, as a matter of necessity, implies all the five Tanmātras, e.g., Sound, Touch, etc., which are causal tattvas in contrast to the non-causal elements (Bhūtas). As felt-content they are stuff or matter; as causal, they are the subtle counterpart of and antecedent to the Bhūtas; and as affectively undifferentiated they are taken to be pure joy.[1] Manas, by an extension of meaning, presupposes the enlargement of scope and thus stands for the triad of mind, ego and intellect.[2] Maheśvarānanda suggests that this extension of meaning is a direct consequence of the Purānic[3] influence. All these fall back upon the Godly spontaneity whose perfection consists in accomplishing the impossible. The making possible of the impossible, seemingly a paradox, on the part of the absolutic freedom, results in self-objectification without affecting the essential nature of the self as awareness, absolutely untouched by pollution or defilement whatsoever.[4] The sense of perfection, a feeling of unrestricted capacity, necessarily leads to pure joy which tells on the very character of Ānanda Cakra. Moreover, since the entire formal existence is wound up here, this epilogue of existence is marked by a process of

---

[1] M.P.(S).,p.81.

[2] तत्र कलाः षोडश । वस्तुवृत्या तु ताः षोडशविकारस्वभावाः ।

M.M.P.,p.91.

---

1. तन्मात्राभूतरूपं च संविदास्यानतामयम् ।
   पंचात्मकं यद्विषाय(स्व) रूपमनुभूयते ॥
   तत्र संविन्मरीचीनां बुद्धिकर्मेन्द्रियात्मनाम् ।
   विषयाभोगनिशांतिनिर्विकल्पप्रतिष्ठते ॥ M.P.(T).5.3-4
2. मनसा च बुद्ध्यहंकारद्वयक्रोडीकारः । M.M.P.,p.91.
3. Ibid.
4. ततोऽपि- दृष्टैश्वर्यपारिपूर्ण्यचमत्कृतेः ।
   आनन्दाख्यः षोडशधा प्रमेयात्मा निरूपितः ॥ M.P.(T).7.6.

regression popularly designated as the phenomenon of withdrawal. The anxiety for enjoying, i.e., sensing, the objective world on the part of our psychic and sensory apparatus recedes into the shade because an affective homogeneity, nay, harmony permeates inner feeling and mental world[1]. This cakra reminds us of the Ṣoḍaśāra Cakra already dealt with. The special point about this Cakra is that it is most non-controversial of all the three Cakras and enjoys a sort of unanimity in its equation with Bhūcarī.

5. MŪRTI CAKRA

The next item of the present enquiry is Mūrti Cakra which claims a special place in the metaphysic of the system. Through Prakāśa Cakra the desire to consume the object is controlled; and, through Ānanda Cakra the way is paved for the homecoming of the subject, since the entire objective paraphernalia comes to rest herein. As has been observed on both the previous occasions, the Ego(ahaṁkāra) always remained conspicuous by its absence and laid its unseen hands on everything. But now, since through a process of retrogression the entire externality, whether in the form of objects or cognitive instruments, stands withdrawn; the only residue happens to be the Ego which naturally becomes tangible (Mūrta) and lets its presence be felt and not inferred.[1] The Ego or for that reason the empirical subject is the point of final retreat to which the object, i.e., the produce of volition and action, and the means of knowledge, i.e., the progeny of Kāla or the principle of activity, return. Volition and action both collaborate with each other by mutually lending a helping hand. Action leads to the rise of will and the latter accentuates the pace of the former. Thus in the absence of one, the other itself stands negated. By virtue of their being relative concepts they turn to be purely imaginary ones and proceed, in fact, from the subjective essence which is free from either. In course of the involution both of them lose (lit., are swallowed) in the subjective consciousness which is another name for the Absolute consciousness.[2] Thus the self-same principle of Egoity credited with divining

---

[1] अत्रविश्वस्वरूपस्य सर्वाकारं समापनात् ।
चर्वणात्मा संहारो नान्तरीयतयोदितः ॥
सामरस्यक्रियोद्रेकान्निष्पन्नेऽन्तर्जगद्भरे ।
विषयाभोग औत्सुक्यं मरीचीनां निवर्तते ॥ M.P.(T).5.10.11.

The author here slightly deviates from the knwon stand in identifying Ānanda with Saṁhāra instead of Sthiti.

---

1. प्रत्यावृत्या स्वस्वरूपमेलनाभासतत्परः ।
   प्रमातृरूपोऽहंकारो मूर्तत्वेन समुत्थितः ॥ M.P.(T),p.6.8.9.
2. अतः परस्परापेक्षौ कालकामौ न तात्त्विकौ ।
   अकालकलिताद्रूपादकामाच्च समुत्थितौ ॥ Ibid.6.17.

The myth of Śiva reducing Cupid to ashes is symbolic of absorbing and nullifying the empirical Kāla and Kāma, vide M.P(T). 6.18.

the Kāla and Kāma (empirical action and will) is also accredited with withdrawing the same. The tangibility of egoity earns for it the name of Mūrti Cakra.[1] The word Mūrti conventionally stands for a form or a configuration of parts (ākṛti, आकृतिरवयवसंस्थानविशेषः). Hence the prime objective of Mūrti Cakra is to strike at the sense of duality caused by name and form (Nāma and Saṁsthāna)[2]. Thus the whole show of our universe does not extend beyond nominal or formal existence. The only happy thing about it is that all our formal existence culminates in the subject which, as a presupposition of cognitive process, is beyond any shadow of doubt and hence is a priori. The Nāma and Rūpa of the philosophical terminology have been replaced by the esoteric phraseology of Dhāma and Varṇa.[3]

---

1. अहंकारस्य मूर्तत्वप्राधान्यान्मूर्तिसंज्ञितम् ।
   चक्रं सप्तदशमयूखमेलापसुन्दरम् ॥ M.P.(T).6.20.
2. नामसंस्थानयोर्भेदं प्रति चक्रं प्रवर्तते ।
   इत्थं विश्वस्य संस्थानं प्रमात्रन्तं निरूपितम् ॥ Ibid.6.21,24.
3. यतो नामरूपमयं विश्वं, विश्वान्तःपाती पदार्थसार्थो नामरूपमय एव, नामरूपे धामवर्णौ पर्यायतामुपगच्छतः, ... संविदालम्बनत्वेन विश्वं सत्तां प्रतिलभते , विश्वान्तःपाती पदार्थवर्गः सर्वथा संविदालम्बनः सन् सुस्थितो भवति । इति धामवर्णसंवित्क्रमान्तःपातिनः सर्वे भावा, इति सिद्धम् ।

   M.P.(S),p.80.

The genesis of the word is traced to swooning (Mūrchana) having a dual connotation. It may mean either infatuation or elevation. Both are responsible for helping it acquire the name of Mūrti.[1] The Mūrtitva comes into being when out of the two, e.g., internal I-ness and external thisness, one comes into prominence and the other recedes to subservience. In this way, when the element of subjectivity assumes prominence, the element of objectivity is featured as infatuated in the sense that it plays the second fiddle and vice-versa. Hence Mūrti is identical with the Godly self-spontaneity which is entrusted with performing the self-assigned job of subliming the subjective consciousness into the transcendental consciousness as well as reducing the pure consciousness to the level of insentient pieces of stone etc.

Mūrti-cakra as an eye, is assigned to the forehead. It is the Third Eye. Identical as it is with fire, it has ten crests (Kalās) and seven flames (Śikhās) owing to its two-fold division into internal and external types.[2] In fact,

---

1. मूर्छनान्मोहरूपाद् समुच्छ्रयरूपाद्वा मूर्तित्वम् । M.M.P., p.90.

2. यथाहु, धूमार्चिरूष्मा ज्वलिनी ज्वालिनी विष्फुलिंगिनी ।
सुश्रीः सुरूपा कपिला हव्यकव्यवहे कलाः ॥
हिरण्या कनका रक्ता कृष्णा चैव तु सुप्रभा ।
बहुरूपातिरिक्ता च सप्त जिह्वा हविर्भुजः ॥
M.M.P., p.90.

The first ten represent ten kalās while the last seven the seven Śikhās. Śitikaṇṭha, however, has a different account:
प्रभा मूर्तिः प्रकाशा च मरीचिस्तापनी तथा । कराला लेलिहाना च ...।
इति शिखासप्तकेन व्याप्तवक्त्रगतसप्तशिखाभिर्युक्तं बाहुनाडीदशकं च ।

M.P.(S), p.79.

these powers, that admit of typical epistemic explanations[1], suggest that they constitute a variety of modes through which subjective consciousness outlets itself with the aid of psycho-physical cognitive apparatus in the form of inner-organ (antaḥkaraṇa) and external senses. These powers are instrumental in relegating the subjective consciousness to a fettered existence associating the former to the objective affections and, at the same time, unfold the transcendental dimensions of the unfettered subjective existence by initiating the process of intrinsic self-enlargement and self-exaltation. Due to its accomplishing both the functions the Mūrticakra is reckoned as a hallmark of the system's metaphysics.

6. BEARINGS OF THESE CYCLES ON THE SYSTEM

As has already been noticed, these three cycles are an interplay of the quinary flow of the supreme consciousness. These cycles also constitute what in the religio-historical context of the system goes by the name of

---

1. ताश्च पर्यालोच्यमाना चैतन्यं प्राधान्यमभिमानः कर्तृत्वमध्यवसायो वचनमादानं गमनमुत्सर्जनमानन्दित्वं ज्ञानं संकल्पनं श्रवणं स्पर्शनं दर्शनमास्वादनमाघ्राणनं चेति प्रमातृस्फुरणप्रकारा एव भवन्ति ।

M.M.P., p.91.

Divyaugha.[1] In the same way, the presentation of reality into triadic divisions of Śiva, Śakti and Nara or Śiva, Vidyā and Svarūpa, is signified by Prakāśa, Ānanda and Mūrti Cakras respectively.[2] Similarly Maheśvarānanda gives a long list of subsidiary equations[3] which are not being considered for fear of irrelevance.

—

---

1. M.P.(S),p.80
2. Ibid,p.81.
3. M.M.P.,p.92.

CHAPTER SEVEN

DYNAMIC ABSOLUTISM AS SPEECH

(An approach to the study of the Krama philosophy of Mantra and language with reference to the rise of the determinate idea and cosmic emanation. An analysis of the two schemes of speech as well as their rationale.)

(745-788)

[Context (745) - Vāk vis-a-vis Mantra (745) - Logic and the Śaiva Philosophy of language (747) - Logos in western philosophy (749) - Rationality and logicality of the Śaiva approach(751) - Comparative implications of such an approach: Mantra versus Vimarśa (752) - Mantra and its subsidiary aspects (755) - Vāk qua Vimarśa (757) - The advent of determinacy (760) - Cosmic event: A deduction from Reality vis-á-vis Ṣadadhva (762) - The stages of Vāk: The fivefold classification of Maheśvarānanda (767) - The rationale of fivefold scheme (771) - The general Krama view: Fourfold classification (773) - Kṣemarāja's differences from Maheśvarānanda (779) - Conclusion: a few problems suggested for further study (786).]

1. CONTEXT

In the context of "Dynamic Absolutism", it was proposed that the critical elucidation of the equation between pentadic Absolutic functionalism and five aspects of the Supreme Speech be taken up later. Now, it appears to be the ripe occasion for addressing a fiew lines to such an issue. The equation assumes additional importance in view of the Krama system's being coextensive with the Śāktopāya which is essentially mental in character and psychological in technique. It should, now, be understandable why the āgamic idea of Mantravīrya has made deep inroads into the system as one of its basic tenets.[1] The Mantravīrya or virility of a sacred syllable coincides with what is called the 'rise of the cycle of Awareness' (संविच्चक्रोदय)[2]. A few aspects of the problem, at issue, have already been taken note of in the context of Śāktopāya and Vṛndacakra, and the remaining relevant aspects would form the subject-matter of the forthcoming paragraphs.

2. VĀK VIS-Á-VIS MANTRA

The discovery of self-identity with the ultimate reality, that is, the experience of perfect I-ness, is what gives a tangible definition to Mantravīrya. Varadarāja, in the second chapter (Unmeṣa) of his Vārtika on the Śiva-Sūtra, which is exclusively devoted to Śaktopāya, gives a lucid expression to it.[1] "Man" of "Mantra" comes from the first syllable of Manana or thinking and "tra" from Trāṇa or immunity from the bondage of the phenomenal world. By the combination of 'man' and 'tra' that is called Mantra[2] which calls forth the discovery of true self, and which runs parallel to the fundamental character of knowing (Vidyā or Vedana). It is this knowing of pure-self that defines, figuratively of course, the physical dimensions of the Absolute. Consequently, the Absolute is termed as the 'Mass of speech' (Śabdarāśi)[3]. The accivitity of Mantra constitutes the Absolutic being. Manana as instrumental to Trāṇa is purely a psychological process, 'reflection' or 'musing' being its nearest English counterpart. Thus the highest 'reflection' means the realization of one's quintessence

---

[1] संविच्चक्रोदयो मन्त्रवीर्यम् जप्यादि वास्तवम् ।
निषेधविधितुल्यत्वं शाक्तोपायेऽत्र चर्च्यते ॥ T.A.1.290.

[2] T.A.V.,III,p.229.

---

1. महाह्रदानुसन्धानान्मन्त्रवीर्यानुभवः । S.S.1.22.
महाह्रद इति प्रोक्ता शक्तिर्भगवती परा ।
अनुसन्धानमित्युक्तं तत्तादात्म्यविमर्शनम् ॥
मंत्रवीर्यमितिप्रोक्तं पूर्णाहन्ताविमर्शनम् । S.S.V.(V),1.110-11

2. पूर्णाहन्तानुसंध्यात्मस्फूर्जन्मननधर्मता । Ibid.,2.6.
संसारदायकृत्त्राणधर्मता च निरुच्यते ॥

3. विद्याशरीरसत्ता मन्त्ररहस्यम् । S.S.,2.3.
विद्येति परमाद्वैतसंवेदनरूपिणी ।
शरीर यस्य भगवान् शब्दराशिः स उच्यते ॥ S.S.V.(V),2.11.

lying underneath the frame-work of one's phenomenal existence, and hence, is reckoned as 'citta' as well.[1]

It is, therefore, in the fitness of things to assert that Mantra is a process of mental ideation which co-exists and co-extends with mind. The famous 'Īkṣṇa' of Indian metaphysics marks out an attempt to convey the same, i.e., the mental ideation, the infinite vision - not of the physical eye, but of the infinite and transcendental mind. Hence the 'I-experience' is not an experience of 'vacuum' but of a 'plenum' instinct with the highest and purest conceivable form of self-existence and self-transcendence.

3. LOGIC AND THE ŚAIVA PHILOSOPHY OF LANGUAGE (IN THE CONTEXT OF INDIAN PHILOSOPHY)

Tt may be noted in passing that Indian philosophy in general did not distinguish between logic and psychology (of knowledge) except occasionally. Throughout, logic, being only applicative, was secondary; and, hence formal logic, as an independent branch of study, never touched its bloom.

---

[1] चित्तं मन्त्रः ।
चेत्यतेऽनेन परमं स्वात्मतत्त्वं विमृश्यते । (S.S.V.(V),2.4.

The Citta here is, indeed, to be distinguished from one which is said to represent the empirical content of Reality after its supreme evolvent principle, i.e., Cit, has undergone contraction. cf. M.M.P., p.25.

Some instant analogues to formal logic may, however, be traced in the treatment of pure speech or Parā Vāk by Bhartṛhari and his schoolmen, Mīmāṁsakas and Āgamic schools like Kashmir Śaivism in particular. But it does not imply that these were comparable in any way with the Aristotelian type of formal logic. Navya-Nyāya did study the language afresh and brought out a coherent and comprehensive linguistic discipline drawing on their own metaphysics. But it suffered from a complete aversion to all transcendental thought.

In sequal, it would be better to quote an observation by Dr.Kalidas Bhattacharya who bases his conclusions, as is evident from the footnotes, on the Śaiva monism. This immensely fitting observation reads: "It will not be far wrong to say that what the aprioristic thinkers in the West call "thought" is what these Indians would call pure language. Pure language, according to these Indian philosophers, is autonomous and universal. It is pure in the sense that gross sounds which clothe the spoken language, and the images which accompany it in the mind when it is spoken, are not merely accidental; according to many of these thinkers- and they have argued out their case - these sounds and images (and, according to some, even concrete things of the world) are self-concretions of pure language. Words have either semantic or syntactical import. That the word W means the fact F in the world is indded a matter of convention, but that a word means 'some' fact is certain'a priori'. This meaning is only 'a priori' anticipation of facts, which facts, therefore, are not so far independent of pure words; and these meanings may also be classified 'a priori'. And the same is true with regard to words that stand for syntactical relations. Particular words conventionally stand for particular factual relations, but there are also 'a priori' anticipation of relations, which relations are therefore, 'a priori'.[1] This semantic and syntactical study of pure language corresponds some-what with the traditional Western logic of terms and judgement. But, first, this was never an independent study, being always in the interest of (ethics and)[2] metaphysics, and, second, no logic of the formal syllogism was ever developed. The entire study of pure language suggests the old Western doctrine of Logos, and, to some extent, Kant's theory of the 'a priori'; and if thought and pure language are taken as identical, it may be said that this particular Indian line of thinking suggests the entire rationalistic tradition in classical Western philosophy."[3]

3-A. LOGOS IN WESTERN PHILOSOPHY

It would, therefore, be perhaps, relevant to refer, for a while, to the concept of Logos, Though the word Logos

---

1. Dr. Bhattacharya is obviously drawing his conclusions from the logical structure of the four stages of Vāk(speech) e.g., Parā, Paśyanti, Madhyamā, Vaikharī (viz., gross, intermediate, pure and ultimate respectively).

2. The reference is to Mīmāṁsakas.

3. P.L.L., p.227.

conveys a variety of meanings in Western philosophy, in its most important sense it refers to a cosmic reason which gives order and intelligibility to the world. Heracleitus was first to affirm the reality of a logos analogous to the reason in man that regulates all physical processes and is the source of all human law. The conception is developed more fully by the Stoics who conceived the world as living unity, perfect in the adaptation of its parts to one another and to the whole, and animated by an immanent and purposive reason. As the creative source of this cosmic unity and perfection the world-reason is called the seminal reason (that would easily compare with the notions of Bījamantra, Parābīja or Piṇḍanātha) and is conceived as containing within itself a multitude of seminal reasons, or intelligible and purposive forms operating in the world. As regulating all things, the Logos is identified with Fate; as directing all things toward the good, with Providence; and as the ordered course of events, with Nature. In Philo of Alexandria, in whom Hebrew modes of thought mingle with Greek concepts, the Logos becomes the immaterial instrument, and even at times the personal agency, through which the creative activity of the transcendent God is exerted upon the world.[1]

---

[1] The present study is based on Runes' The Dictionary of Philosophy, pp.183-84.

3-B. RATIONALITY AND LOGICALITY OF THE ŚAIVA APPROACH

The Śaivas, however, arrived at their philosophy of pure speech or language from another point of view as well. They belonged to the group of those philosophers who understood essences as monistically subjective-objective. But, unlike others, they neither ignored the antagonism between subject and object nor struggled to disprove it. Instead, they, like Rāmānuja, tried to show that there is no opposition. Rāmānuja overcame the antimomy by his thesis of self-illumination which, by virtue of its existence stands revealed to its own locus. The locus, in question, of cognition is the self.

The Śaiva claim is more rational. The way in which the Śaivas analyzed knowledge revealed a new phase, a self-transcending aspect, of consciousness. The Kashmir Śaivism emerges as an intelligible attempt to understand transcendental demands as monistically subjective-objective. The analysis, in the words of Dr.Bhattacharya, is as follows: "There is no knowledge that is not of some form of speech (vāk), the gross or subtle,[1] and speech is the only (cognitive) situation where we are aware of the subjective proper. In speech, again, we are aware equally of that which is spoken of, that which is meant; and this meaning is apprehended as a function of speech itself, as its intention, not as something which was already known, for every knowledge is speech. Speech, now, has various stages of purity - through various stages it dissociates itself from its accompaniments, viz., sounds, images, etc - and at each higher stage it reveals itself as the essence of the lower. Yet, at every stage, including the highest one, its self-transcendence, the meaning, the intention, continues. The subtlest speech, undoubtedly the subjective par excellence, has, therefore, the inevitable self-transcendence which is objectivity at the subtlest".[1]

---

[1] The corresponding Western doctrine is, that all knowledge is judgment. The merit of Saiva theory is that speech is simpler and more comprehensive concept than judgment (thought).

4. COMPARATIVE IMPLICATIONS OF SUCH AN APPROACH: MANTRA VERSUS VIMARŚA

One should like to study the implications of such an approach which is suggested by the texts themselves. Without diving into the depths of the key concept of Vimarśa, that acts as the sole determinant of the objectivity, certain related issues merit special consideration. Abhinava in his *Bṛhatī-Vimarśinī* makes no pretence that what Vāk or Speech is in metaphysics, Mantra is in scriptures.[1] Mantra is really another term for Vimarśa(i.e., reflection, self-activity of thought). Vimarśa, needless to assert, serves as the bed-rock of the entire cosmic activity, whether sentient or insentient. Because it is Vimarśa that lends a meaning and a purpose, an order and a movement, to our world of convention. As the final animating and defining principle the same is spoken of as the foundation of everything, or to be more exact, the Heart of existence. The heart is but of the nature of the supreme Mantra which is essentially one with Vimarśa that, too, is synonymous with the Transcendental Speech (Parā Vāk). This view has been echoed in almost all the branches of Kashmir Śavia monism.[3] Despite fundamental differences in the two systems, Bhartṛhari finds not even one instance, nor a single judgment, which

---

[1] P.L.L., p.240.
Dr. Bhattacharya has presented the Śaiva view in its correct and complete perspective. He would not be quoted above but for the Scientific thoroughness of his analysis.

---

1. I.P.V.V., II, p.206.
2. सर्वस्य हि मन्त्र एव हृदयम् , मन्त्रश्च विमर्शनात्मा, विमर्शनं च परावाक्शक्तिमयम्।

   Bhas.(V), I, p.264.

3. तदाक्रम्य बलं मन्त्राः सर्वज्ञबलशालिनः ।
   प्रवर्तन्तेऽधिकाराय करणानीव देहिनः ॥ Sp.K.27.
   तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः। Ibid.29.
   cp. तव च काचन न स्तुतिरम्बिके सकलशब्दमयी किल ते तनुः ।
   निखिलमूर्तिषु मे भवदन्वयो मनसिजासु बहिर्प्रसरासु ॥

   Śiva-Śaktya-Vinābhāva-Stotra, Abhinavagupta, verse 1,
   Quoted under Abhinava's Gītārthasaṁgraha 15.19.

does not derive its essence from Speech.[1] Abhinava goes to the length of labelling the Buddhists and Sāṁkhyas as fellow travellers, for they hold that the validity of cognition depends upon the determinate mental reaction (adhyavasāya) whose essential nature consists of speech.[2]

The same Abhinava, who develops a comprehensive metaphysics of speech in his Pratyabhijñā works, becomes a more ardent champion of Vimarśa as standing for Mantra in his Kramakeli.[3] In so doing he steps into the shoes of Bhūtirāja[4]. The fact that Vāk, as identical with the Absolute efficacy or the self-movement of thought, became a hall-mark of the Krama system is further evidenced by Abhinava's identifying the Supreme Speech with Kālasaṁkarṣiṇī, the divinity par excellence, in his Paryanta-Pañcāśikā.[1] This is what has been termed as all encompassing, metempirical Great Sound (mahānāda) and Amantra-mantra by Niṣkriyānandanātha in his Chummā Saṁpradāya.[2]

---

[1] न सोऽस्तिप्रत्ययो लोके यः शब्दानुगमादृते ।
अनुविद्धमिवज्ञानं सर्वं शब्देन गम्यते ॥
वाग्रूपता चेदुत्क्रामेदवबोधस्य शाश्वती ।
न प्रकाशः प्रकाशेत सा हि प्रत्यवमर्शिनी ॥ Vāk.1.125-6.Also
cf. परा या वाक्-समनन्तरोक्ता चितिरन्या, तस्या या शक्तिस्तन्मयम्, विशेषस्पन्दरूपमित्यर्थः । एवं च ग्राहकवर्गगतस्य विशेषस्पन्दरूपस्य प्रत्यवमर्शस्य मन्त्रत्वसाधनेनापरिमितप्रमातृगतस्य सामान्यस्पन्दात्मकस्य प्रत्यवमर्शस्य महामन्त्रत्वमयत्नसिद्धमेवेति भावः । Bhās.I,p.266.

[2] बौद्धसांख्यादिभिरपि अध्यवसायविश्रान्तिरेव प्रकाशस्य अंगीकृता इति विमर्शशरीर एव प्रकाशो युक्तः । I.P.V.V.,II,p.207
बौद्धैरपि अध्यवसायापेक्षं प्रकाशस्य प्रामाण्यं वदद्भिः उपगतप्राय एव अयम् अर्थः, अभिलापात्मकत्वात् अध्यवसायस्य । Bhās.(V),I,p.266.

[3] श्रीक्रमकेलौ च सेयमेवंविधा भगवती संविद्देव्येव मन्त्रः ।
Quoted,M.M.P.,p.127.

[4] भट्टश्रीभूतिराजेनाप्युक्तं - सर्वक्रोडीकारेण स्थितत्वाद् देव्येव मंत्रः ।
Quoted, ibid.

5. MANTRA AND ITS SUBSIDIARY ASPECTS

No one should suspect even for a moment that the syntactical arrangements of letters or syllables are the real Mantras. The primary import of Mantra lies in the integral dynamism of the self-absolute. It is only by implication or superimposition that the syllabic arrangements also pass under the name Mantra.[3] By a slight enlargement of meaning and extension of context, be it noted, what is esoterically styled as Japa is actually nothing different from Mantra.[4]

---

[1] अन्तर्निलीनानन्तार्थस्वात्मामर्शैश्चितिः परा ।
स्फवारवहाद् येयं मन्त्री वाक् शुद्धकर्तृता ।।
त्रिवर्हीत्रिपथं त्रिस्थं कालं या कर्षति स्वतः ।।
बहिश्त्ततश्चात्मनीति श्रीपराकालकर्षिणी । P.P.,41-42.

[2] अनुच्चार्यमहानादो ह्याहतरवोज्झितः ।
व्यापी सर्वगतो मन्त्रोऽमन्त्रः निरुत्तरः ।। C.S.(MS),folio.10.

[3] स्वात्मसंवित्रूपस्यैव मन्त्रशब्दार्थत्वं मुख्यम् ।
अक्षरसन्निवेशेषु पुनरुपचारेणोच्यते ।। M.M.P.,p.127.

[4] अकृत्रिमैतद्हृदयारूढो यत्किंचिदाचरेत् ।
प्राण्याद्वा मृशते वापि स सर्वोऽस्य जपो मतः ।। T.A.,4.194.

The only distinction being that while Mantra as a cosmic experience envelops and accounts for the inmost and outmost stretch of our linguistic behaviour, Japa remains intrinsically a reflection on the nature of that Mantra.[1] The two, in last resort, turn to be identical. This explains the why behind Vasugupta's parapharasing Japa as Kathā[2], and emphasizes the basic belief of the system that the constant musing over one's true self helps one realise the essential dynamism so intrinsic to one's inbeing as consciousness. The present Krama thesis, being applicative and all-inclusive, can be extended to all similar concepts such as Homa, Mudrā, Dhyāna and so on and so forth.[3] The reason for alluding here to this aspect of Mantra, is that Krama system attaches utmost importance to the process and method of Japa, so much so that it has been included among the fundamental canons of the system.[4] The various ancillary methods, referred to above, are supplementary to Mantra and are designed to pave

---

1. M.M.P., p.128.

2. S.S.3.27; for traditional etymology, see S.S.V.(V).3.115-

   जनिपालनधर्मत्वाज्जप इत्यभिधीयते

   Japa is so said because, not only it breeds the universe but also maintains it by furnishing an internal fulcrum for the same.

3. T.A., 4.195, 200, 201-2, 204-206.

4. न केवलमनेन वीर्येण मन्त्रा एव वीर्यवन्तो, यावत्तदितरदपि -- अनेन च
   मन्त्रवीर्यानन्तर्येण अनुग्रोदेशोद्दिष्ट वास्तवं जपाद्युपक्रान्तम् ।

   T.A.V., III, p.226-227.

the way of self-attainment for the aspirants coming from different strata of spiritual awakening.

6. VĀK QUA VIMARŚA

It is by the way. Now, coming back to the original issue one finds that Vimarśa or Pratyavamarśa, with which Vāk or, for that reason, Mantra is identified[1], is of two types, e.g., Citirūpa (one with the consciousness) and Vikalparūpa (one with the thought-construction)[2]. The first variety of Vimarśa is characterised by the inner speech,[3] its internality consists in its being of the nature of the ultimate speech as well as trans-vibrational being, as a result of self-movement of the internal life-principle[4]. In other words, self-awareness, if it is awareness at all

---

1. चितिः प्रत्यवमर्शात्मा परा वाक् स्वरसोदिता ।

I.P.K.1.5.12.

2. स्वात्मप्रत्यवमर्श एवेति सिद्धं सत्तायाः चितिरूपप्रत्यवमर्शत्वम् ।
अस्या एव विकल्परूपप्रत्यवमर्शत्वनिवारणाय ......।

Bhās.,I,p.259.

3. आन्तरत्वे तु पराभावेन स्थितम् । Ibid.

4. आन्तरप्राणस्पन्दनजनितसूक्ष्मशब्दाकर्णनाच्च श्रोत्रादिसाकल्यं संभावयमानः
तमेव शब्दम् । Bhās.(V),I,p.378.

cf. Bhāskarī on it:
बहिः शब्दाभावेऽपि पिहितकर्णैः प्राणजनितमान्तरं सततमुच्चरन्तमनाहताख्यं
शब्दम् ।

must reflect upon itself. This would necessarily amount to manifesting the self to the self. It is not a tautology, but a recognition of the fact that in the final analysis experience and expression are not two things. It is why the pure awareness is not something blank or void, instead, it is awareness of 'I' giving us a synthetic expression in the form of "self-consciousness". 'I' is nothing but the pure, undefiled self-existence, self-immanence and self-transcendence which as a content of experience must be realized in that experience. The vehicle of such a realization must also share that transcendence. It is why it is deemed to be internal. It is a continuum of self-existence and a plenum of self-experience; and hence, the entire linguistic paraphernalia including our alphabet, that provides a phenomenal vehicle for our conventional usage and expression, stems from it. Such a contention embodies absolute truth and needs no elucidation; because all the ~~express~~ experiences, pertaining to objective, must refer back to the indwelling self-awareness as their sine qua non, if they are to be understood. Any apprehension regarding its falling into the pit of soliptism is unfounded, since the absolute self-transcendence necessarily presupposes its cosmic immanence also. It is, therefore, called ultimate or transcendent, because it is perfect. It is Vāk, because through the self-movement of thought, it expresses the total cosmic being. It is always self-manifest, because it is a continuum and, at the same time, a plenum.[1] The second variety[2] of Vimarśa, i.e., thought-construction or Vikalpa, grows out of, as the very term implies, the necessity of the thought's nature as self-spontaneity. This coincides with and accounts for the emergence of the linguistic convention which is the very life of all our thought-processes that ought to be determinate, if we go by the verdict of empirical experience. It is quite natural, therefore, to see the emergents, e.g., Paśyantī etc., of the Plenary Speech as necessarily coming within the ambit of determinacy - the determinant of a logical construction.

---

[1] प्रत्यवमर्शश्च आन्तराभिलापात्मकशब्दनस्वभावः, तच्च शब्दनं संकेतनिरपेक्षमेव अविच्छिन्नचमत्कारात्मकम् अन्तर्मुखशिरोनिर्देशप्रख्यम् अकारादिमायीयसांकेतिकशब्दजीवितभूतनीलमिदं चैत्रोऽहमित्यादि प्रत्यवमर्शान्तरभित्तिभूतत्वात्, पूर्णत्वात्परा, वक्ति विश्वमभिलपति प्रत्यवमर्शेन इति च वाक्, अतएव सा स्वरसेन चिद्रूपतया स्वात्मविश्रान्तिवपुषा उदिता सदानस्तमिता नित्या अहमित्येव ।

Bhās.(V),I,pp.253-54.

[2] Vāk is said to be two-fold according as it relates to the primary object (Mukhya Artha) viz., the Pure Light of Cit or the Absolute Unity free from all kinds of limitation, or to the Contingent Object, viz., the Universe (Viśva) which is manifold and is limited by various conditions such as Universal, Quality, Action, Name etc., etc. The first is called Pratyāvamarśa or Vimarśa proper and the second Vikalpa. Sometimes only the word Vimarśa or Pratyamarśa is used loosely to convey both the meanings. Vide, Rāmakaṇṭha's Vivṛti on Sp.K., p.141; also see, "The Doctrine of Pratibhā in Indian Philosophy", Gopinath Kaviraj, ABORI, Vol.5, 1924, p.114.

7. THE ADVENT OF DETERMINACY

A question arises. The I-experience is called pure, indeterminate, immediate, meaning thereby that there is no determinacy in the I-experience. But how is it that 'I', while forming the content of I-experience, does not induce determinacy in the being of that experience? And moreover, where does this determinacy come from in the later emergence if the speech par excellence is totally immune from the same? The system would answer the anamoly by saying that not only 'I' but, for that matter, the object as such, too, is essentially of the nature of transcendent speech, because it is intrinsically identical with freedom, self-dynamism of thought.[1] Therefore, it holds that all words are capable of expressing all meanings. But, it is only in the worldly transaction that on the occasion of acquiring a convention, a particular word is unified with a particular meaning.[2] At the first moment, for instance, the child apprehends the object determinately - either subjectively as 'I', or objectively as 'this'. By the continuous superposition of 'white' - or 'black' and 'bull' etc, the 'I' or 'this'

---

1. अत्र तु दर्शने विषयस्यापि विमर्शमयत्वात् अभिलापमयत्वमेव वस्तुतः ।
Bhās.(V),I,p.289.

2. सक्लेन च शव्दग्रामेण शव्दनं हि सहन्ते वस्तूनि, तत्र च नियतशव्दयोजनं क्रियते ।
Ibid.

comes to be reckoned as 'black bull' or so. This clearly evinces how even the indeterminate experience contains an element of determinacy. It is corroborated, further, by the fact that even the indeterminate cognition really ends in definite consciousness, e.g., "I see".[1]

Coming to the I-experience, one does not doubt its indeterminacy. Although "Aham" characterizes the Awareness pure and simple and, hence, lends an inner expression to the supreme experience, it is not determinate. Similarly it is figuratively defined as the principle "expressing" the indeterminate matrix in its totality, and yet it keeps free from determinacy. For that matter, the entire recognitive experience (This is that) which is in the nature of inner language is also not determinate. Because determining is a result of logical construction which consists in mutual exclusion and contradistinction. The process of exclusion necessarily involves multiplicity. But this is possible only in the phenomenal realm. In the case of 'I' or 'self', no break can be envisaged owing to its plenary and continuous character. The integral unity of the self, therefore, remains unaffected leaving no room for determinacy. Thus,

---

[1] तस्मात् अस्ति साक्षात्कारे प्रत्यवमर्शः । ... इह साक्षात्कारो वस्तुतः पश्यामि इत्येवंभूतविकल्पनव्यापारपर्यन्त एव ।

Bhās.(V),I,p.290.

Reality itself being the 'I'-experience does not involve surrender of its intrinsic character as pure indeterminacy and pure immediacy.[1] Such a stand not only vindicates the theory of recognition as constituting the chief goal of all our pursuits; but, also explains the immiscibility and immaculacy of the Vikalpa, i.e., "All this is me" reached at through a constant process of gradual emaciation of determinacy in accordance with the strictures laid down under Śāktopāya.

8. COSMIC EVENT: A DEDUCTION FROM REALITY VIS-Á-VIS SADADHVA

It may be pointed out how the whole cosmic event including its experiental aspect is deduced from the ultimate reality. The world process which evolves out of the Absolute dynamism, and for that matter, the Ultimate Speech, runs into two parallel lines of form and matter - of word and meaning, of knower and known. Curiously enough, there is a surprising affinity of views in this regard among not only the Śaiva and Śākta systems of Kashmir, but also other agamic schools including Bhartṛhari's system, Pañcarātra and Śaiva Siddhānta etc.[2] These two lines, as has been already noted elsewhere, are further subdivided into two sets of three each. Varṇa (letter), Mantra[1] (spiritually surcharged syllable), and Pada (word) constitute the first line of the word or the denoter; and, Tattva, Bhuvana and Kalā build up the second line of the meaning or the denoted. Technically, all the six go by the name of Adhvans (channel or path).[2] The cosmic process itself is styled as Adhvan, since it serves as an outlet for the Cosmic agency[3] or Supreme Life-principle.[4] In fact, the Adhvan has a double function. On the one hand, it accounts for descent of the Absolute into the world-order, and, on the other, it carves out the way leading to realization of the Absolute as one's inmost being.[5] The three members of each of the two lines

---

[1] अहंप्रत्यवमर्शो यः प्रकाशात्मापि वाग्वपुः ।
नासौ विकल्पः स ह्युक्तो द्वयापेक्षी विनिश्चयः ॥ I.P.K., 1.6.1.

[2] For details vide वैष्णवेषु तदितरेषु चागमेषु षडध्वविमर्शः, Braj Vallabha Dwivedi, S.S.,17,1-2, pp.179-200; also see "Garland of letters",pp.250-257. Elements of Hindu Iconography, T.A.Gopinath Rao, Vol.II,Pt.II,pp.392-397.

---

1. This Mantra is different from Mantra as Speech. Speech is the primary category while the Mantra, in question, is secondary one.

2. तत्र वाचकवाच्यात्मस्पन्दयोरेकशः प्रभोः ।
स्थूलसूक्ष्मपराभासक्रमयोः षड्विधाध्वता ॥ P.P.,7.

3. अध्वा क्रमेण यातव्ये पदे संप्राप्ति कारणम् । T.A.,6.30.
स्वपरामर्शोपायभूतत्वाद् वर्णकलादीनामध्वशब्दव्यपदेशः । M.M.P.,p.73.

4. अध्वा समस्त स्वायं षड्विधोऽप्यतिविस्तृतः ।
यो वक्ष्यते स एकत्र प्राणे तावत् प्रतिष्ठितः ॥ Ibid,6.5.

5. भुवनाध्वादिरूपेण चिन्तयेत् क्रमशोऽखिलम् ।
स्थूलसूक्ष्मपरस्थित्या यावदन्ते मनोलयः ॥
अस्य विश्वस्य सर्वस्य पर्यन्तेषु समन्ततः ।
अध्वप्रक्रियया तत्वं शैवं ध्यात्वा महोदयः ॥ V.Bh.,p.56-57.

Also see V.Bh.V. on it.

are again designated as the gross, the subtle, and the transcendent respectively, on account of their respective emphasis on the dualistic, the dualistic -monistic, and the monistic undertones of the cosmic event. These two lines emerging from one common source also signify the Śaiva attempt of taking the essential nature of the world process as monistically subjective-objective. And, hence, the world-line, at its apex, is transcendentally subjective, whereas the meaning-line is equally transencendentally objective at its zenith.[1] These two lines are once again depicted as the invariable consequence of the Vimarśa and Prakāśa aspects of the absolute, driving home the fact that self-transcendence is the very definition of self-existence. What one calls subjective is nothing but Vimarśa, the self-movement of Thought, and what one terms as objective is nothing but the self-concretion of thought that is identical with Prakāśa.[2] The Śaiva account of these two media of cosmic process as Time (Kāla) and Space (Deśa) flowing respectively from the Transcendental Becoming (Kriyā) and Absolute Being (Mūrti)

---

1. मेयांशगामी स्थूलसूक्ष्मपररूपत्वात् त्रिविधो भुवनतत्त्वकलात्माध्वभेदः, मातृविश्रान्त्या तथैव त्रिविधः । तत्र प्रमाणतायां पदाध्वा, प्रमाणस्यैव दाोभवरंगशाम्यत्तायां मन्त्राध्वा, तत्प्रशमे पूर्णप्रमातृतायां वर्णाध्वा ।

   - T.A.V., IV, p. 111-112.

2. यस्य विमर्शस्य कणाः पदमन्त्रार्णात्मकस्त्रिधा शब्दः ।
   पुरतत्त्वकलात्मार्थो धर्मिणा इत्थं प्रकाशस्य । Virūpākṣa-Pañcāśikā; Maheśvarānanda follows the above text, vide M.M. 27; also see,

   याहमित्युदितवाक् पुरा च सा यः प्रकाशलुलितात्मविग्रहः ।
   यौ मिथः समुदिताविहोन्मुखौ तौ षडध्वपितरौ श्रये शिवौ ॥

   C.G.C. 1.6.

is particularly divined to highlight this fact.[1] This is to be noted, and Woodroffe makes it a point to suggest,[2] that the three members of the word-line namely Pada, Mantra and Varna are bound by one-way mutual expectancy, that is to say, Pada depends on Mantra, and Mantra on Varṇa.[3] But the same does not apply to the members of the meaning-line. They are mutually independent. One may even go to the extent of suggesting that the three stages marked out by Varṇa, Mantra and Pada bear the imprints of Paśyantī, Madhyamā and Vaikharī. It is going to be looked into soon. All the six stem from the Ultimate Parā Vāk that is Vimarśa.[4]

As a logical consequence it follows from the above that the principle that brings us into the thick of phenomenal existence, is equally responsible for our emancipation from it. The different stages or the grades of speech ~~as~~ are the media of two-way activity of the Godhead which is aptly

---

1. द्विधा च सोऽध्वा क्रियया मूर्त्या च प्रविभज्यते । T.A.,6.22.
2. Garland of Letters, p.250.
3. पदानि मन्त्रारब्धानि मन्त्रा वर्णैकविग्रहाः ।
   वर्णाः ध्वनिष्ठा इत्येषां स्थूलसूक्ष्मपरात्मता ॥ T.A.,6.36.
   The statement of Dwivedi (vide his paper वैष्णावेष्णु etc,p.190)
   viz.,पदाध्वा वर्णाध्वानमपेक्षते मन्त्राध्वा च पदाध्वानम् ॥
   is somewhat misleading~~, perhaps due to some oversight.~~
4. अस्य सर्वाध्वग्रन्थस्यायं पिण्डार्थः, -- परमेश्वरः -- स्वस्वातन्त्र्यशक्त्या शून्यादिदात्यन्तमनन्तं वाच्यवाचकरूपं स्वभित्तौ स्वानधिकमपि अधिकमिव युगपद् अवभासयति ।

   V.Bh.,V.,p.47.

described as Śabdarāśi,i.e., the total mass, lump, or embodiment of word.[1] Correspondence between the five-fold absolutic function and the five stages of speech is also a pointer to that direction. These verbal stages, when they are the vehicle of divine essence, are called Parā etc., and the same, when carriers of ephemeral existence, are termed Brāhmī etc.[2] The Spanda-Kārikā employs at least four Kārikās consecutively in order to demonstrate how the binding impurities and the five sheaths (Kañcukas) emerge from speech par excellence which is Spanda, and also how these, when rightly appreciated, turn to be instrumental to self-realization.[3] The central idea, in nut-sheel, brings into focus the very nature of true knowledge. The knowledge, judgment or any form of mental ideation is concomitantly associated with speech. The inner speech is intrinsic to true knowledge. The moment, owing to its outward movement the true character of knowledge as inner speech starts being blurred, the process of ignorance, and therefore, the fettered journey of phenomenal existence, begins; and the same, during the process of involution, recovers from the self-oblivion and attains its intrinsic being as speech.

---

[1] इह तावत्परमेश्वरः शब्दराशिः । I.P.V.V.,II,pp.195-96.

[2] उक्तास्ते चास्य मोहे स्वशक्तय एव प्रवर्तन्ते । ताश्च वाग्भूमौ परापश्यन्त्यादिमय्यो वाचि ब्राह्मी माहेश्वर्यादयः ।
संवित्क्रमे स्वात्मस्फुरत्तासारा वामेश्वरी खेचर्यादयः ।... तासां ह्यहन्तेदन्ताद्वितयावगाहनसामर्थ्यादात्मस्वरूपोन्मीलनवत् तदाच्छादनेऽप्यौचित्यमस्ति।

M.M.P.,p.25.
Also cf.Sp.S.,p.17.

[3] शब्दराशिसमुत्थस्य शक्तिवर्गस्य भोग्यताम् ।
कलाविलुप्तविभवो गतः सन्स पशुः स्मृतः ॥
परामृतरसापायस्तस्य यः प्रत्ययोद्भवः ।
तेनास्वतन्त्रतामेति स च तन्मात्रगोचरः ॥
स्वरूपावरणे चास्य शक्तयः सततोत्थिताः ।
यतः शब्दानुवेधेन न विना प्रत्ययोद्भवः ॥
सेयं क्रियात्मिका शक्तिः शिवस्यपशुवर्तिनी ।
बन्धयित्री स्वमार्गस्था ज्ञाता सिद्ध्युपपादिका ॥

Sp.K.44-47.

See also, I.P.V.V.,II,pp.196-7

9. THE STAGES OF VĀK: THE FIVEFOLD CLASSIFICATION BY MAHEŚVARĀNANDA

An enquiry into the nature and scheme of the various stages of speech may now be embarked upon. Maheśvarānanda in his Parimala indentifies the different grades of speech with the varied aspects of the Absolute. Since these powers form a pentadic group consisting of consciousness (Cit), Bliss (Ānanda), Icchā (Volition), Knowledge (Jñāna) and Action (Kriyā), the stages of speech have also been conceived on a quinary pattern. Thus he draws up a classification of Vāk into Parā, Sūkṣma, Paśyantī, Madhyamā and Vaikharī.[1]

---

[1] एता एव चिदानन्देच्छाज्ञानक्रियाख्याः शक्तयः परा सूक्ष्मा पश्यन्ती मध्यमा वैखरीति वाग्रूपाश्चानुभूयन्ते ।

M.M.P., pp.89-90.

The equation, having been resorted to in the context of Pañcavāha, also brings in open the necessary implications of such a correspondence. In sequel, Parā, as identical with Vyomavameśvarī, stands for the absolutic dynamism and spontaneity; Sūkṣmā, as identical with Khecarī, stands for the subjective consciousness; Paśyantī, as identical with Dikcarī, stands for the internal psychic apparatus; Madhyamā, as identical with Gocarī, stands for the external psychic apparatus consisting of motor and sensory organs; and, Vaikharī, as identical with Bhūcarī, stands for the objective multiplicity and conveys the grossest form of Godly concretization.[1] In his another work, the Pādukodaya, to which our access is literally confined to quotations only, he outlines the process once again and coins a different terminology, in which Vimarśa, Vindu, Nāda, Sphota and Śabda replace Parā, Sūkṣma, Paśyantī, Madhyamā and Vaikharī respectively.[2] Maheśvarānanda brings out other implications associated with the pentadic functioning of the Absolute by comparing the former with the five aspects of speech.[3] The last correspondence, he confesses, is not his own discovery,

---

1. एवं परादिवाक्पंचकोऽपि । M.M.P., p.90.
2. विमर्शो बिन्दुनादौ च स्फोटः शब्दश्च वाक्क्रमः इति श्रीपादुकोदयमर्यादया तत्तदानुगुण्याद् उक्तशक्तिपंचकात्मकत्वं स्वयमूह्नीयम्। Ibid.
3. अन्यच्च सृष्टिस्थितिप्रभृतिपंचकीभूतमखिलमत्रैवान्तर्भवति । Ibid.

instead, has been borrowed from Kṣemarāja.[1] But, one should not forget the serious differences between the two in this sphere, despite Maheśvarānanda's proclaimed allegiance to Kṣemarāja. This will be considered later.

To come to the stages of Vāk. Maheśvarānanda, first, draws a four-fold classification excluding Parā and then adds the latter (four forms) to the first form, i.e., Parā.[2] He observes that Vaikharī represents the Absolutic power of action, Madhyamā its power of knowledge, and Paśyantī its power of volition. Sūkṣmā is described as the unification of the three kinds of Vāk mentioned above.[3] It is a matter of common knowledge that the manifestation of Vaikharī depends on the movement of vocal organs, and so it is quite in the fitness of things that it represents the power of action in the Absolute or Paramaśiva. Madhyamā is cognized by mind alone and it is, therefore, looked upon as the power of knowledge. Paśyantī is held to be the power of volition, for

---

1. एताश्च श्रीक्षेमराजादिभिः पुस्तकेषु लिखितपठिता इत्यस्माभिरपि नामोपादान पूर्वकं वार्तिकत्वेन व्याख्याता इति । M.M.P., p.90

2. वाक्तत्त्वं तावत् क्रमात् सूक्ष्मा पश्यन्ती मध्यमा वैखरीति चतुर्धाभिद्यते । Ibid., p.128.

3. वैखरिका नामक्रिया ज्ञानमयी भवति मध्यमा वाक् ।
इच्छा पुनः पश्यन्ती सूक्ष्मा सर्वासां समरसा वृत्तिः ॥

M.M., 50.

it represents the will of the Absolute to project itself. Sukṣmā is described as protoplasm in a peahen's egg in which there is a complete unification of Paśyantī, Madhyamā and Vaikharī and which represents the Absolute's state of preparation for throwing the universe out of Itself. He, too, recognizes Parā besides these, and says that the same enters into the very essence of the Absolute as such.[1] According to Śivānanda, the grand teacher of Maheśvarānanda and author of the Saṁvit-Stotra, the characteristic difference between Parā, on the one hand, and its subsequent stages, on the other, consists in the basic temperaments of the two. The former is called Vāk not because it is spoken, i.e., it is an object of the act of speech, but because it expresses the cosmic event, i.e., it is the subject of the act of speech; whereas the others stand spoken, i.e., comprehended, by Parā, despite their being denominators in their respective realms of operation and application.[2] Moreover, Parā and Sukṣmā on on the one hand, and Paśyantī etc., on the other, also mutually disagree to the extent that the first two entertain no empirical reference, while the last three account for the entire panoramic outlay of language and linguistic conventions weaving the warp and weft of the universe.[1]

---

[1] तत्र वैखरीति प्रसिद्धा वाक् ताल्वादिकरणव्यापारोपारूढस्फुरणतया क्रियाशक्तिरित्यध्यवसीयते । मध्यमा च बुद्धिवृत्तिमात्रप्रवर्त्यमानत्वाज्ज्ञानशक्तिः। पश्यन्ती पुनरिच्छा, बहिः प्रसरणाभ्युपगमरूपत्वात् तस्या यतः परावाक् पश्यन्तीति पश्यन्त्या व्युत्पत्तिः । सूक्ष्मा तु शिखण्ड्यण्डरसन्यायात् उक्तवाक्त्रय-शबलीभावस्वभावा प्रत्यग्दृष्टेः परमेश्वरस्योद्योगलक्षणा वृत्तिरित्याख्यायते । परावाक् पुनस्तस्यैव परमेश्वरस्य स्वरूपमनुप्रविशन्ती परिस्फुरति ।

M.M.P., pp.128-29. See also, P.W.M., pp.75-76.

[2] तस्य च वक्तीति कर्तृव्युत्पत्त्या वाक्त्वं, न पुनरुच्यते इति कर्मानुगुण्यात् । यदुक्तमस्मत्परमगुरुभिः श्रीसंवित्स्तोत्रे -

त्वामुपासितगुरूत्तमाः परां वाचमाहुरविभक्तविश्वकाम् ।
स्वप्रकाशविमर्शनात्मिकां वक्ति वागिति निरुक्तिमास्थिताः ।।

Quoted, M.M.P., p.129.

9-A. RATIONALE OF THE FIVEFOLD SCHEME

It is indeed very interesting to see Maheśvarānanda giving us five stages of Vāk as against the traditional background of four or three. The fifth type, not conceived hitherto, is Sūkṣmā, the second stage of verbal manifestation. Maheśvarānanda, who often follows in the footsteps of Kṣemarāja and takes pride in it, seems to have deviated from him. No doubt, Kṣemarāja feels that the course of speech corresponds to that of five-fold function of the Absolute,[2] yet he nowhere questions the varacity of, or ventures to add a fifth one to, the traditional four-fold classification. It appears that in conceiving Sūkṣmā as an independent type Maheśvarānanda was dictated by the overall substructre of the Krama system which, in most cases, is pentadic in pattern.[1] In the opinion of Dr. Pandey, Maheśvarānanda seems to have been inspired by the Śaiva dualism of Kashmir which also talked of five stages of Vāk employing almost the same idiom. There are fundamental differences also between the two, owing to difference in the basic frameworks of their schools. For instance, parā is an insentient principle in the dualistic thesis, whereas it is identical with self-consciousness in the Krama system. Dr. Pandey has argued out his case thoroughly[2] except once when he presents the five-fold classification of speech as the representative Krama doctrine.[3] For, of all the known Krama authors, it is Maheśvarānanda alone who propounds five-membered scheme. Barring him, no other Krama author is known to have adhered to the five stages of verbal evolution. Thus the mainstream appears to have viewed with approval the fourfold traditional classification. In so doing, the identity of Sūkṣmā is merged with Parā, the ultimate speech. Thus, the credit for discovery or innovation of Sūkṣmā as a logical corollary of the pentadic tendency must go to Maheśvarānanda, though the same cannot be said to represent the Krama thinking wholly and absolutely.[1]

---

[1] तस्मादिच्छादिशक्तित्रितयविस्तारात्मा सर्वोऽपि वाग्विलास इत्युक्तं भवति।

M.M.P., p.129.

[2] परावाक् । एषैव --- एवं ---- स्फुरन्ती तद्विमर्शशरीरैरघोरघोरतरैः संवित्तिदेवतात्मभिः रूपैः प्रथमाना भगवतः पंचविधकृत्यकारितां निर्वहति ।

Sp.N., pp.66-67, also see, V.Bh.V., p.2.

---

[1] While giving the genesis of the word Anākhyā, Maheśvarānanda derives it from "the denial of a name (ākhyā)", which, he says, is the immediate consequence of the lower stages of speech from Paśyantī downwards. But, it may be pointed out, he does not identify it with Parā, the final and ultimate stage. The natural conclusion, therefore, is that he identified, though implicitly, Anākhyā with Sūkṣmā. Vide M.M.P., p.105.

[2] Abhi., pp.498-504.

[3] "But the Krama, being a pentadic system, adds one more to the four, i.e., Sukṣmā and puts it between parā and Paśyanti. Ibid, p.497.

9-B. THE GENERAL KRAMA VIEW: FOURFOLD CLASSIFICATION

The Krama view, in general, seems to favour the quaternal classification of Vāk. Abhinavagupta, the greatest savant of all the Śaiva authors, does not take up the problem of the verbal stages in the context of Śaktopāya, probably because he has already dwelt upon them in the third Āhnika of his Tantrāloka.[2] In his Parā-triṁśikā-Vivaraṇa[3], Īśvara-Pratyabhijñā-Vimarśinī[4], Bṛhatī Vimarśinī[5] and Paryanta Pañcāśikā[6], everywhere he propounds the fourfold scheme which he has inherited from Somānanda and Utpala. According to him the four stages, in fact, can be condensed to three namely, Parā, Parāparā and Aparā (Transcendent, Transcendent-cum-empirical and Empirical).

---

[1] It may be noted, Maheśvarānanda himself is a bit shy of alluding to Sūkṣmā everywhere. For example, when he refers to the identity in respect of dual functioning between Pañcavāha and Vāk, he places Paśyantī after Parā, although Khecarī follows Vāmeśvarī among Pañcavāhas at the same place. Be it remembered that Khecarī is equated with Sūkṣmā and not Paśyantī. cf. M.M.P., p.25.

[2] T.A.3.236-48; also T.A.1.271 and T.A.V., I, p.36.

[3] P.T.V., pp.3-5.

[4] Bhās.(V), I, pp.253-55.

[5] I.P.V.V., II, pp.196-97.

[6] P.P. 41-51.

The three are identified with the three aspects of the Absolute Dynamism ~~the Ground Them~~, e.g., Icchā (Volition).[1] Jñāna (knowledge), and Kriyā (Action) respectively. Parā is Vimarśa, the I-experience. Parāparā comprises Paśyantī and Madhyamā. And Aparā is Vaikharī (articulate). With reference to the category-kingdom, Parā goes beyond Śiva; Paśyantī as parāparā brings Sadāśiva and Īśvara, and in a sense all the categories of the Pure Order, within its precincts; Madhyamā covers the border-line subjects such as Vijñānakevala etc.; and Aparā is totally occupied with the world of duality from Māyā[2] downwards. Each of the three stages namely, Paśyantī, Madhyamā and Vaikharī, is subdivided into three states, gross, subtle and ultra-subtle or ultimate.[3] Thus the gross form of Paśyantī is represented by the prelude to a song as denoted by the technical term ālāpa, in which there is no differentiation of letters and which is singularly captivating. The gross state of Madhyamā is represented by the sound which arises when the fingers play upon a musical instrument, say, a drum (Mṛdaṅga). The gross stage of Vaikharī is represented by what produces the various letters. The subtle conditions of each of these manifestations are respectively represented by the desire to sing, the desire to play upon a musical instrument and the desire to speak. And the ultra-subtle or ultimate states are represented by the pure knowledge which lies at the source of the aforesaid desires.[1]

---

[1] परापश्यन्त्यथ मध्यान्या वैखरी चेति ता इमाः ।
परा परापरा देवी चरमा त्वपरात्मिका ॥
इच्छादिशक्तित्रितयमिदमेव निगद्यते ॥ T.A.1.271-72.But he gives somewhat different account of these correspondences in T.A.3.249:-

अनुत्तरा परेच्छा च परापरतया स्थिता ।
उन्मेषशक्तिर्ज्ञानाख्या त्वपरेति निगद्यते ॥

[2] Bhās.(V),pp.254-5,I.P.V.V.,II,p.197.

[3] तासामपि त्रिधारूपं स्थूलसूक्ष्मपरत्वतः । T.A.3.237.

According to Abhinava[2] Parā Vāk represents the state of Immaculate Agency and is identical with the transcendental consciousness. It contains, within, the infinite expanse of objectivity and revels in self-revelation. It is one continuous stream and, hence does not admit of temporal (and spatial) bifurcation. "It is a potency, presence, possibility and performance, all at the same time", to quote Justice P.B.Mukerji[3]. It is the primary consciousness, the Highest Mantra and is completely immune from subjective or objective predication. And, as such, it stands identical with Kālasaṁkarṣiṇī.

---

[1] T.A.3.237-243. It may be noted that the ultra-subtle state of each stage brings out the transcendence latent in each of them. In this sense, each state is marked by its identity with the Absolute. Vide:

स्तस्यापि त्र्यस्याद्यं यद्रूपमनुपाधिमत् ।।
तत्परं त्रितयं तत्र शिवः परचिदात्मकः ।   T.A.3.247-48.

[2] The following discussion, based on the *Paryanta-Pañcāśikā*, gives a faithful account of the Krama thesis regarding the nature of Vāk in all its stages.

[3] Japasūtram, (Appendix). p.71.

The Parā Vāk assumes the state of Paśyantī (lit., perceiving) when through its intrinsic autonomy it wills to externalize and objectify itself. There arises a consciousness of subtle and internal distinction, though there is, as yet, no differentiation; and hence, the polarization of universe into the denoter and the denoted does not assume a palpable form. It is as yet the Doer (therefore also described as the see-er), but the continuum looses its lustre because the dualistic consciousness, though extremely opaque, comes into being. It is, therefore, depicted to be characterized by harmony-cum-duality. This Paśyantī is said to be of three types, viz., Paśyantī, Mahāpaśyantī and Parama-Mahāpaśyantī. In the first instance it marks the particular nature of Sadāśiva etc. categories; in the second, it signifies the essential nature of our indwelling selves; and in the third, it indicates unbroken continuity that is the very being of the said indwelling selves. In its final aspects it is taken to be immediately conducive to the realization of Parā Vāk.[1]

The same emerges as Madhyamā (lit., medium). The process of distinction now turns toward differentiation; and, the subjective consciousness of distinction,

---

1. अत्र च पश्यन्ती शब्देन श्रीसदाशिवभूमिदर्शनशक्तिस्वभावा उक्ता । याऽसौ महापश्यन्तीनां प्रत्यगात्मरूपाणामविभागात्मिका परममहापश्यन्ती । तया च यो सावानन्दमहिम्ना परस्वातन्त्र्यात्मा उल्लासनीय, सा भगवतः परावागिति दर्शितम् । I.P.V.V.,II,p.197.

begins having the actual predicative reference in the form of polarities of the denoter and the denoted, which now become slightly manifested. The name Madhyamā owes its origin to its intervening position between the indistinct and distinct manifestations. It is characterized by succession. In spite of the phenomenon of succession that is responsible for the distinctive consciousness, the two polarities, of thought and object are not sundered completely. It is related with the internal organ as its locus and is instinct with the activity of the life-principle (Prāṇavṛtti). Even in the previous two stages of Parā and Paśyantī when they are taken as present in the individual subject, the empirical subject remains limited; because, the residual traces of individuality have not yet disappeared. It therefore leaves room for succession, though extremely subtle, in Paśyantī Stage. Such a view reminds one of the Grammarian's concept of Paśyantī which is said to contain the Power of Succession (Krama Śakti) without the display of succession as such.[1] And so succession, by implication, even touches Parā Vāk, since the supreme dynamism must have the capacity to manifest succession subsequently. Therefore, these two stages represent the two states of consciousness, where the logical constructing of thought and, for the reason of that, the sense of succession recedes to indeterminacy. The aspirant, who has ascended these two levels of Vāk, is the one to whom the full dimensions of his inner personality stand revealed.

---

[1] प्रतिहृतक्रमाप्यन्तः सत्यपि अभेदे समाविष्टक्रमशक्तिः पश्यन्ती ।

Vrtt on Vak.1.142.

The stage of complete differentiation, distinct manifestation of difference between the polarities, and articulate speech is called Vaikharī. It is marked by the stress and the strikes of the vocal organs and the points of articulation. It is actually the activity of the empirical subject and is perceptible through the sense of audition. For this reason, Vaikharī may be said to represent the entire empirical plane connected with the sensory activity. It exhibits the phenomenon of succession in its gross form and accounts for the whole range of the linguistic convention and reciprocity of communication of ideas by the laity and the learned alike. Vaikharī performs an impossible task in occasioning such phenomena, since we know the difficulties involved in conveying the subtle ideas distinguished by a tenuous margin from one and another. The mystery of Mantra and Mudrās lies in unveiling the secrets of infinite variety of the significand and significans subsumed under these four grades of speech.[1]

---

[1] अन्तर्निलीनानन्तार्थस्वात्मामर्शश्चितिः परा ।
स्कवारवहाद् येयं मन्त्रीवाक् शुद्धकर्तृता ॥
त्रिवर्हं त्रिपथं त्रिस्थं कालं यो कर्षति स्वतः ।
बहिस्ततश्चात्मनीति श्रीपराकालकर्षिणी ॥(contd.......

9-C. KṢEMARĀJA'S DIFFERENCES FROM MAHEŚVARĀNANDA

Maheśvarānanda, in support of his four-fold sub-division of Parā into Sūkṣmā etc., quotes a passage from

---

....contd.) भेदितान्तः कृताखंडभावापेक्षा परापरा ।
कर्तृता सैव पश्यन्ती तस्यैवेशदशाश्रया ॥
मध्यमा सक्रमा स्थूला अन्तःकरणवर्तिनी ।
विकल्पनाभिन्नवाच्या प्राणवृत्तिविभेदिता ॥
स्ववासनातादवस्थ्याद् दशयोः पूर्वयोरपि ।
मायामातुर्मितत्त्वं स्यात् पश्यन्त्याश्च क्रमो ह्यणुः ॥
तयोराविश्यदशयोः क्रमाच्छान्तविकल्पयोः ।
धन्यस्त्वसौविच्छित्तारं साश्चर्यमनुपश्यति ॥
सा स्थानकरणाघातपूर्वव्यापारात्मिका सती ।
वैखरी वृत्त्यो यस्या स्या इमाः श्रुतिगोचराः ॥
आभिः परस्पर ज्ञानसंक्रान्त्यात्मा स लौकिकः ।
व्यवहारोऽथ शास्त्रीयो नानातर्कोचसंकटः ॥
आद्यन्तान्तर्गतानन्तवाच्यवाचकनिर्भरम् ।
रहस्यं मन्त्रमुद्राणां प्रपद्येऽनुत्तरं महः ॥

P.P.41-48,51: Also see Abhi.pp.86-87.

cp. अविभागा तु पश्यन्ती सर्वतः संहृतक्रमा ।
स्वरूपज्योतिरेवान्तः सूक्ष्मावागनपायिनी ॥
केवलं बुद्ध्युपादाना क्रमरूपानुपातिनी ।
प्राणवृत्तिमतिक्रम्य मध्यमा वाक्प्रवर्तते ॥
स्थानेषु विवृते वायौ कृतवर्णपरिग्रहा ।
वैखरी वाक्प्रयोक्तॄणां प्राणवृत्तिनिबन्धना ॥

Quoted., Vṛtti on Vāk.1.42.

(contd.....

the Sāmba-Pañcāśikā which Kṣemarāja has also commented upon. But the text and Kṣema's commentary both talk of the three-fold evolution of Parā into Paśyantī etc. While

---

..contd.) These verses represent the Grammarian's view-point and are quoted to point out their close affinity with the Krama thesis. For them Śabda is positively a phoneme-arrangement and its ~~pa~~ articulation involves activity on the part of the principle of Prāṇa. Whenever Prāṇa is active, we are in Krama-saṁsāra (world of succession). This is the world of senses and is technically regarded as Vaikharī. Above that, is the plane of Buddhi. Prāṇa is there but with subdued activity, hence the tone of Prāṇa is also subdued and mild. This is called Madhyamā stage. Then comes Paśyantī, where Prāṇa is extremely subdued and which is very near to the pure self, or, according to some, is itself the pure self. The dullness of Prāṇa leads to the disappearance of the succession.

The main difference between the two theses is that Krama even goes beyond Paśyantī which is the Grammarians' Śabdabrahman. However, it may not be absolutely forgotten that here, too, is a school that takes Parā Prakṛti as Śabdabrahman and accords to it the honour of the ultimate reality. Here the operation of Prāṇa ceases completely and Krama totally disappears once for all.

In the light of above discussion the following observation of M.M.Dr. Gopinath Kaviraj merits revision in so far as it identifies Paśyantī with Vimarśa; because in Kashmir Śaivism Parā is equated with Vimarśa: "The usual classification of Vāk as fourfold is also recognized. The Parā seems to me to stand really for that aspect of the Vāk when it is one with Paramaśiva and is transcendent. The Paśyantī represents the Vimarśa, and the remaining two, viz., Madhyamā and Vaikharī are only cases of Vikalpa". Doctrine of Pratibhā in Indian Philosophy, ABORI, V., p.114. This may, however, be noted that paśyanti is also a case of Vikalpa in Kashmir Śaivism.

quoting the verse : अविभागा तु पश्यन्ती सर्वतः संहृतक्रमा ।
स्वरूपज्योतिरेवान्तः सूक्ष्मा वागनपायिनी ॥

he interprets Sūksmā, not as a separate stage of speech, but as an adjunct of Paśyantī.[1] Kṣemarāja has consistantly stuck to this position through~~t~~out. He presents Parā as an all-inclusive linguistic principle, a repository of all the cycle of powers. He also posits that Parā, together with its later developments, stands for the different grades of subjectivity.[2] It is alogical, supersequential I-experience that is immanent in and evolves out as cosmic multitude. It is Mahāmantra which cannot be muttered.[3] Śitikaṇṭha, the reputed Krama author of the Mahānaya Prakāśa, also talks of the four verbal stages in all and draws a three-fold classification of Parā.[4] He offers somewhat different account of all the stages. He identifies the Deity par excellence, which is none other than the Absolute, with Parā. The slightly stirred up (ullasita) Spanda is identical with Paśyantī, where the two lines of Vācya and Vācaka stand

---

1. Abhi., p.50

2. P.Hṛ., p.67; V.Bh. V., p.2. (The first sixteen pages are by Kṣemarāja).

3. Sp.N., p.66.

4. M.P.(S), pp.3-4.

in unison. The next stage tainted with intellectual reaction is Madhyamā. And, the Phenomenal realm of the entire manifold universe marked by an unmistakable distinction of word and import is Vaikharī.[1] He also talks of these stages as building up the personality of the limited subject. The indwelling self is Parā, Anāhatanāda is Paśyantī, the prius of the world is Madhyamā due to its psychological character, and the sixtyfour-lettered alphabet or its empirical employer is Vaikharī.[2] This Parā, the indwelling self or the Deity, is nothing but Kāla-Saṁkarṣiṇī which is viewed as the Absolute and not as the Absolutic power, i.e., Vimarśa.[3] Śitikaṇṭha is quite alive to the problem of pentadic tendency of the Krama system and maintains that the same can be accounted for in terms of the four-fold division of Vāk.[4] The Chummā Saṁpradāya,

---

1. इति वाक्चतुष्टयोल्लसित: वैखरीपर्यन्त: परावागधिष्ठित: ।

M.P.(S),p.2.

2. तस्य च चत्वारो भूमिकाभेदा: यत्र क्षेत्रे स स्व परारूपस्तिसृभिर्वाग्भिरुपलक्ष्यते, ताश्च चतस्रो भूमिका: - अनाहतनादनदनात् पश्यन्तीरूप: विकल्पकल्लोलितत्वात् मानसव्यापारेण जगत् कलयन् चालयति इति जगच्चालको मध्यमारूप: चतुष्षष्टिसंख्यानां वर्णानां विखरादाराणां प्रयोक्ता वैखरीरूप:, इति तिसृणां वाचामधिष्ठातृभूत: तुरीयपरावाग्रूप आत्मा वेद्यवर्गग्लपनस्थानम् ।

Ibid.p.53.

3. परादेवी कालसंकर्षिणी । Ibid,p.54.

4. इति वाक्चतुष्टयस्य परावागधिष्ठानेन य: पंचधोदय: । Ibid,p.113; also see p.112.

another important Krama text, accessible only in manuscript, is also inclined to concede the four stages of Vāk. Though it does not give the names of the stages, but the material available is adequate enough to discern its ~~par~~ preference.[1] The Vātūla-Nātha-Sūtras, which on the testimony of its commentator, epitomizes the teachings received by Niṣkriyānandanātha from his preceptor, also propounds four varieties ~~or~~ stages of Vāk.[2] Cakrapāṇi, the author of the Bhāvopahāra,

---

1. पराभाववन्द्या ॥१०॥
ततः स्वातन्त्र्यतो नित्यं प्रोदिता अभेदतः ।
गिरःपरादिरूपिण्यो ………… ।
अदा चक्रोदयेऽपीह निष्कलत्वस्वरूपताम् ।
प्रयाताः परमव्योमस्वरन्या.... च्युताः ॥
वाक्चतुष्टयकथा ॥११॥
ततोऽनुत्तरचिद्धामरूपे समुदिते शिवे ।
दृगादिहस्तपादान्तरूपाणां संस्थितो क्रमात ॥
रश्मीनां च तथा वाचा नृत्तगीतोदयमितः ।
अनावेशसमावेशविलासोदयमन्थरः ॥ C.S.Folio.2.

२. वाक्चतुष्टयोदयविरामप्रथासु स्वरः प्रथते ।
Sūtra 7; cf. Vṛtti on it, निरावरणनिरवकाशोदयनिरुत्तरनिस्तरंगपरमनभसि उच्छलच्चच्चलनात्मकप्रथमस्पन्दविकासस्वभावा वर्णरचनां मयूराण्डरसन्यायेन अद्वयमहासामरस्यतया अन्तर्धारयन्ती परेति प्रथिता । सैव च अनाहतनादस्वरूपतामवाप्ता निर्विभागधर्मिणी समस्तवर्णोदयं वटधानिकावदन्तर्धारयन्ती द्रष्टस्वभावा पश्यन्तीति व्यपदेश्या । सैव च संकल्पविकल्पनिवहनिश्चयात्मबुद्धिभूमिं स्वीकृतवती वर्णपुंजं शिम्बिकाफलन्यायेन अन्तर्धारयन्ती मध्यमा इत्यभिहिता सैव हृत्कण्ठताल्वादिस्थानकरणाक्रमेणाहता

(क्रमशः -------

and his commentator Ramyadeva make it immensely clear that they pinned their belief on the threefold classification of Parā, the fourth (Turīya) Vāk.[1] The Cidgagana-Candrikā, one of the most celebrated texts, too, draws up a tripple classification of Parā Vāk which it identifies with Vimarśa, the integral character of the indwelling self. The three, viz., Paśyantī, Madhyamā and Vaikharī are clothed and embodied in Nāda, Bindu and Lipi respectively (these concepts have been considered in the course of the discussion on Vṛnda-cakra). These are identical with the Absolutic acts

---

... contd..) सतीवर्णविमर्शमयस्तोकादिवत् भेदरूपं प्रकटयन्ती
रूपादिसमस्तविश्वप्रथां च व्यक्ततामापादयन्ती वैखरीत्युक्ता ।।

pp. 8-9. As the extract treads the usual path, it needs not be elaborated. The only point, emphasized here, is that the three stages from Parā to Madhyamā are internal and inarticulate in character, while Vaikharī is external and articulate. But, there is difference of degree regarding their respective internality which is aptly conveyed by the three analogies, e.g., the liquid in a peahen's egg, the bud or sprout of a banyan or fig tree, the fruit of a leguminuous plant or kidneybean (popularly known as Māṣa). The present description of Parā, it may be seen, extremely tallies with that of Sūkṣmā in Maheśvarānanda. In general. outline, the approach of the Vātūla-Nātha-Sūtras bears close resemblance to that of Śitikaṇṭha.

[1] तुरीयोद्यानविकसत्संवित्सौरभनिर्भरैः ।
गिरीशत्रिभिर्वाग्भिः स्तुतिपुष्पैःप्रपूज्यसे ।।

B.U.21; Also see
B.U.V.,pp.23-24.

of withdrawal, sustenance and emanation on the one hand, and with subject, means of knowledge and object on the other.[1] The precise implication is that, while all this is Vāk or Speech, it has two more aspects. Besides Vāk, i.e., the first aspect, the second is the meaning (artha) or the object and the third is the mental apprehension or ideation (Pratyaya). This trinity produces unity. All the three come to us in a mixed or complex form; until and unless one fails to discern them individually, he also fails in grasping their true nature. Thus Paśyantī is Śabda, Madhyamā is Pratyaya and Vaikharī is Artha. Justice P.B. Mukherji, in his paper, "The Metaphysics of Sound", sums up all the characteristics of all the four stages in an exquisite way :

"Let us change the analogy for still better appreciation. First the idea, second the view, third the apprehension, and fourth the achievement or manifestation. Again first the potential, second the causal, third the subtle, and fourth the gross. Once again, first the static, second the potential, third the kinetic, and fourth the

---

1. या प्रमातरि निषेदुषी परा प्रत्यगात्मनि विमर्शविग्रहा ।
वागियं त्रिविधभावभाविता त्वां स वक्ति किमुताऽम्ब वैखरी ॥
नादविन्दुलिपिविग्रहा गिरस्तिस्रः ...... ।
वैखरीप्रभृतिवाक्त्रयं परे मेयमानमितिकर्तृलक्षणम् ।
उद्भवस्थितिलयात्मकं वपुर्भूरिभेदमपरं स्मरंति यत्र ॥

C.G.C.,2-30-31,33.

radiation. Parā sound is the context. Paśyantī sound is the text, Madhyamā sound is the selected chapter, Vaikharī sound is the individual word of that selected Chapter."[1] One cannot, therefore, really and completely know and follow Vaikharī unless he knows its three preceding stages and its evolution through them.

10. CONCLUSION: A FEW PROBLEMS SUGGESTED FOR FURTHER STUDY

This chapter should now be closed. There are still a few interesting problems left which have been either overlooked or partially treated by the scholars. For instance, first, the role of remembrance as a cognitive phenomenon in bringing out the contours of Mantra, i.e., Parā Vak or Vimarśa[2] is yet to be worked out. Second, the metaphysical~~s~~ implications (in its true etymological sense of higher physics[3]) of such a theory of speech and its bearing on pure physics. both of these deserve a thorough investigation. Moreover, the importance of a comparative evaluation with reference to the cognate Agamic creeds, in all its aspects, cannot be underrated.[1] An other important problem that has been baffling the scholarship for ages[2] is to find out a consistent account of the philosophy of language from the date of speculative beginnings[3] down to the day of the Krama system. However, the most important problem that has occupied the attention of scholars is to determine the precise influence exerted by Bhartṛhari's theory of language[4] on that in the Kashmir Saivism in general and, on that in the

---

[1] Japasūtram, p.72, also cf. Subhagodaya-Vāsanā of Śivānanda, the grand teacher of Maheśvarānanda,

परा मूर्न्म पश्यन्ती वल्लीगुच्छसमुद्भवा ।
मध्यमा सौरभा वैखर्यंदामाला जयत्यसौ ।।

quoted, Kāma-kalā-Vilāsa, p.24.

[2] Bhās.(V).T, p.154; T.A.5.135-139; T.A.V., III, pp.448-454.

[3] The Metaphysics of Sound, Japasūtram (Appendix), pp.67-79.

---

[1] P.W.M., pp.76-80; M.M.P., p.128-9; Spanda-Pradīpikā, pp.8-9, "The Doctrine of Pratibha in Indian Philosophy ABORI, 5, pp.1-18, 113-132; B.S.S., I, pp.330-334, 414-418, 503; तान्त्रिक वाङ्मय में शाक्तदृष्टि, pp.98-99, 297-301.

[2] Philosophy of Logical Construction, Chap. 4.

[3] cf. तदनन्यत्वम् आरम्भणशब्दादिभ्यः B.S.2.9.14 वाचारम्भणम् विकारो मृत्तिकेत्येव नामधेयेति सत्यम् Ch.U.6.1.4, वागेव विश्वा भुवनानि जज्ञे वाचस्व सर्वममृतं यच्च मर्त्यम् Quoted, B.S.S., I, p.330, etc.

[4] It is beyond the scope of the present enquiry to discuss the problem of Paśyantī vis-á-vis Śabdabrahman. However, it would suffice to know in the present context that there are two opinions about Bhartṛhari's exact stand on this question. According to sōme, Paśyantī is Śabdabrahman and concept of Parā is a later development under the influence of Kashmīr Śaiva monism. Somānanda's treatment and criticism of Bhartṛhari's thesis has proved to be a beacon light for this school. Drs. Sastri and Pandey are among the

(contd.......

Krama system[1] in particular. The efforts already unertaken in that direction have been indicated in footnotes. On our part, we have utilized every opportunity to refer basis of our present state of knowledge of the Krama system. However, one thing remains true. The close relation of word and thought is the basic datum which constitutes the substructure of all the theories of language including the Krama doctrine. From this the Kashmir Śaivists and others have worked out various ontological schemes and speculative disciplines which ought to show the modern thinkers that the nexus between thought and word is too close to be kxx brushed aside as accidental"[2] Indeed, it seems to anticipate the current tendency of certain schools of modern thought, viz., which tends to identify thought with word in the last analysis and avers that thought are words which we only ourselves hear.[3]

—

...contd) the modern supporters of this view. But, the others, who have their spokesman in Prof. Iyer, take Parā Prakṛti to be the ultimate transcendental principle. He, on the basis of Vāk.1.14,126 appears to believe that the later advent of Parā is rooted in Bhartṛhari's idea of Parā Prakṛti. Vide The Vākyapadīya of Bhartṛhari,I, pp.22,113; On Vyākarṇa. As the means of attaining Mokṣa, Iyer, The Adyar Library Bulletin, pp.125,127-28. Also see P.W.M., pp.66-75; Non-dualism in Śaiva and Śākta Philosophy,pp.100-129; Abhi.pp.624-635, S.Dr.,2nd chapter.

[1] Abhi.pp.498-50
[2] P.W.M.,p.82.
[3] cf Behaviourism, J.B. Watson, chaps. X & XI

APPENDIX 'B'

WORD-INDEX

(A list of technical phrases, mostly Sanskrit, used in the thesis.)

(A)

Ābhāsa 48 fn.,379,487,572

Ābhāsana 472, 536, 539, 543.

Ābhāsavāda 66.

Abhimāna-śakti 545, 630.

Abhyanujna cf. Anujna.

Abhyudaya 51.

Absolute (Godhead) 9, 13, 31, 69, 97-98, 101, 102,326, 341, 359, 368, 371-2, 384; 385, 409-10, 432, 440, 456, 475, 485, 489, 502-503, 506, 510-11, 516, 525, 527, 541, 648, 652, 670, 746, 763, 769-70, 781;
  (five acts of) 13, 324, 331, 456.

Absolutic agency 17, 143, 377-78, 410.

Absolutic dynamism 15, 16, 41, 74-75, 101, 326, 359,362, 381, 383, 417, 634 fn., 645, 755, 762, 768.

Absolutic functionalism 9, 13, 15, 101, 102, 521, 643, 687, 716, (fourfold -, or fivefold -) 12, 15, 16, 67-70, 76, 93, 102-106, 108-109, 143, 275, 324, 362, 378, 426, 472, 498, 534-542, 639-40, 745, 766, 771;
  (-Grace) cf. Anugraha;
  (-immanence) 355.

Avabhāsa 472, 536.

Avabhāsana 490.

Āvasāna 564.

Action 172, 341, 367, 427, 740, 769.

Adhikāri-bheda 461.

Adhvan 51, 504, 511, 763.

Adhyavasāya 754.

Adhyavasāyātmaka 429.

Ādi 564.

Advaita Vedānta 353, 376, 499-500, 529-31, 587, 590,612.

Ādvaitin 530 fn..

Ādyakṣara-sampradāya 61.

Adyanta-koṭi-nibhālana 362.

Aesthetics 480.

Āgama throughout.
  (two categories of) 100;
  (Krama -) 315-333;
  (Sad -) 50,401.

Āgamic school 748.

Āgamic systems 293.

Aghora 650.

Agni cf. Fire.

Aham 501, 621, 761.
  (-anubhava) 356;
  (-bhāsana) 621;

(-parāmarśa) 356, 410, 458;

(-pratyavamarśa) 373;

(pratyabhijñāna) 373.

Ahaṁkāra 521, 545, 546, 630, 719, 721, 727, 735, 738, 739-743.

Ahaṁtā 508.

Akalpita 404, 615.

Akalpita-kalpaka 404, 405.

Akāra 61, 702.

Akārakalā 702 fn., 713.

Akhanda-vastu-avabhāsa 387, 389.

Akrama 18, 19;

(-krama-puja) 639.

Ākāśa 654;

(- mukti) 428.

Ākṛti 741.

Ākṣepa 501.

Akula 619;

(- rūpa) 524.

Alaṁgrāsa 91, 540, 620, 690-692, 713.

Ālocana 710.

Āmardaka 145.

Amāvasyā 340-41.

Ambā (Akāra-kalā). 713, 723.

Ambikā 167, 170-173.

Aṁkurita-sphuṭatva 436.

Anākhyā 9, 32, 74, 81-82, 101, 103, 104, 105, 142, 164, 258, 472, 518-19, 530 fn., 535, 538, 540, 543, 549-60, 591-2, 596, 630, 640, 662, 685, 772 fn.;

(-cakra) 25 fn., 60, 62, 101, 104, 107, 195, 318, 323, 335, 548, 553, 554, 555, 557, 561-575, 624-633, 638-644, 690;

(-krama) 39, 690;

(-maya) 555;

(-prabhava) 555;

(-pratiṣṭhita) 555;

(-somayeśvarī) 74;

(-viśrānta) 555;

Anāmakā 519.

Ānanda 103, 104, 105, 106, 107, 119, 170, 281, 379, 380, 384, 535, 624;

(-cakra) 60, 637, 647, 656, 688, 690, 693 fn., 729, 731, 733-34, 736, 737-39, 767;

(-śakti) 714.

Āṇava 357, 378-80, 381, 401, 423, 432, 475;

(-mala) 363, 366, 615, 719;

(-upāya) 349, 356 fn..

Aniketa 720;

(-krama) 692, 720-724.

Aṇimā 335.

Aniścaya 363.

Antaḥkaraṇa 426, 546, 654, 718-19, 743.

Antarātman 442.

Antaryāga 64.

Aṇu 380.

Anucakra-devīs 470.

Anugraha 9, 13, 103, 443, 446, 521, 533, 535, 542, 634 fn., 635, 636, 691 fn.

Anugrahītṛtā 534. Cf. Bhāsā also.

Anujñā 485, 505 fn.

Anulomakrama 508.

Anupāya 5, 350, 356 fn., 360, 361, 378-380, 383-385, 400;

(-krama) 21.

Anusmṛti 79, 80.

Anusvāra 391.

Anuttarā 624, 634 fn., 638 fn..

Anuttara-kalā 638.

Anuttara-krama 21.

Apāna 391, 708.

Apohana 81, 429 fn., 430-31, 497, 499, 591.

Aprabuddha 399.

Aprāṇa-bhūmi 507.

Arabic 133.

Araghaṭṭa-ghaṭiyantra-nyāya 726.

Arcanā 452.

Ardha Traiyambaka 11, 42;

(-Mathikā) 43.

Arghapātra 321.

Aristotalian 748.

Artha 785;

(-kriyā) 543;

(-ṣaṭka) 28, 344.

Ārya 443

Āsana 78, 79, 449-51.

Asphuṭa 435, 445.

Asphuṭatva 432

Aṣṭāra 627, 629, 631-33.

Aśuddha vikalpa 388.

Āsūtrita-sphuṭa-taratva 436.

Āśyānībhāva 605.

Atimārga 35, 36, 37.

Atadvyāvṛtti - 591

Atinaya 34-37.

Ātmaja 187.

Ātman 501.

Ātma-prathana 386;
  (-bhavanā) 404;
  (-pūjana) 455;
  (-vilāpana) 543;
  (-yoṣit) 583.

Atti 536.

Aunmukhya 170.

Aupāyika Jñāna 365.

Auttava Artha-tattva 23.

Auttara-krama 23-26, 111.

Auttara Tattva 24.

Avidyā
  (-nivṛtti) 376.

Avyakta 84.

Avyapadeśya 519.

Awareness Throughout.

Awareness-cycle cf. Saṁviccakra.

Axiological 370.

Āyāti-krama 118.

Apara (Aparā) 400, 414, 515, 523, 531, 556, 624, 662, 773.

(B)

Bāhya-śakti-saṁkshobha 475.

Bandha 7, 371 fn., 373.

Bhadra-kālī 318, 323, 603.

Bhairava 116, 117, 325, 505 fn., 507, 522, 629.

Bhairavī 106, 116, 117, 517, 522;
  (-mudrā) 694-95, 697.

Bhakṣaṇa 506 fn..

Bhakti 48 fn., 480;
  (-mārga) 354.

Bhartṛhari 83, 437-442, 482-485, 487, 748, 753-54, 762, 787-88.

Bhāsā 9, 15, 101, 103, 105, 324, 331, 516, 518, 535-36, 537-38, 543, 551, 567, 635-638, 639, 647, 670 fn., 685;
  (- cakra) 237, 549, 634, 644;
  (- samayeśvarī) 74.

Bhāsanā 491.

Banddha 363, 538.

Bhautika Dharma 607.

Bhāvanā 714.

Bhāva 714;
  (- krama) 692, 714-715, [illegible] 717-719;

(- vaicitrya-prathana) 491.

Bhāvanā 64, 329, 412, 446, 471, 478-79, 607.

Bhāvanāmaya 408, 478.

Bhāvanopāya 412.

Bhāvārtha 345, 346.

Bheda-niścaya 655.

Bheda-abhimāna 655.

Bheda-vikalpana 655.

Bhedaka 490.

Bhedābheda 413 fn.;
    (- upāya) 6, 413;
    (- vādin) 6.

Bhid 603.

B~~h~~odha-krama 20.

Bodha-svātantrya 352.
Bhoga 51.
Bhoga-moksa-sāmarasya 8, 54, 370-377, 409, 445.

Bhogīkárana 495, 506 fn..

Bhraśyad-sphuṭatva 436.

Bhrūmadhya 105, 674.

Bhū 655.

Bhūcarī 105, 645-51, 655-58, 664-67,675, 716 fn., 731, 732, 739, 768.

Bhūrnikābheda 497.

Bhūta [illegible] 737.

Bhūta śuddhi 48 fn..

Bhuvana 504, 763.

Bhuvanādhvan 209.

Bīja 48 fn.;
    (-Mantra) 750;
    (Antya -) 274;
    (Parā -) 750;
    (Vāgbhava -) 638.

Bījāvasthāpana 472, 536, 539.

Bindu 209, 473, 552, 656,702, 784.

Brahman 438, 499-501, 505, 530 fn.;
    (- Vidyā) 208, 251;
    (- vādin) 370 fn..

Brahmānda 633.

Brāhmī 766.

Bubhukṣā 407.

Buddha 82.

Buddhi 546, 721, 780 fn..

Buddhi-nirmāna 562.

Buddhisim 83, 131, 197, 385, 434.

Buddhist 82, 84, 374 fn., 398 fn., 429-436, 437, 443 fn., 449 fn., 682 fn., 710, 754.

Buddhist tantricism 77-83, 524.

(C)

Cakra 31, 627, 733;
  (theory of) 60;
  (-pūjana) 399 ;
  (Nava -) 25 fn., 60;
  (theory of) 60;
  (- krama-sampradāya) 60;
  (-Śrī) 74, 75, 111, 730.
Cakreśvara 418 fn., 470.
Cāra 455.
Caru 455.
Caruka 111 fn.
Carvaṇa 536, 543, 562.
Caryā 48 fn., 54, 55.
Caturāra 627, 630, 633.
Catuṣṣaṣṭi 522.
Catuṣṭayārtha 14, 16 fn., 532, 534-542, 550, 662.
Cetas 426.
Cetā 544.
Cidgagana-carī 657.
Cidāhlāda-dvitaya-sāmarasya 375.
Cidupāya 418, 561.
Cit 8, 103, 384, 535, 635, 651, 656, 718, 747, 767;
  (- krama) 20, 702-706, 709.
Citi 545;
  (-rūpa) 757-59.
Citta 381, 382, 443 fn., 747.
  (- vṛtti) 342.
Cintāmaya 408;
  (Manda-svabhyasta -) 408;
  (Su-abhyasta -) 408.
Cognition 352, 427.
Cola 237, 275, 296, 303.
Consciousness Throughout.
Continuant 434.
Chummā 71, 94-95;
  (- school of krama) 89, 93-97.
  (Paryanta -) 95-96.
Chummakā 95.
Cycle of the Absolute Effulgence cf. Bhāsā-cakra.
Cycle of creation cf. Sṛṣṭi-cakra.

Cycle of Sustenance cf. Sthiti-cakra.

Cycle of withdrawal cf. Saṁhāra-cakra.

Cycle of the unnamable cf. Anākhyā-cakra.

(D)

Daṇḍa-krama 706-710.

Dandana 707, 708 fn..

Deśādhvan 504, 764.

Devatā 19 fn., 53, 152, 197;
  (- krama) 21;
  (- naya) 37-39.

Devī 38, 100, 101, 330, 506;
  (Kṛśa -) 53;
  (Purṇa -) 53;
  (- naya) 37-39, 174.

Dhāma 8, 741;
  (- krama) 23 fn., 105, 692, 694, 703-706, 709.

Dhāraṇā 451.

Dhvani (school) 480.

Dhavani-śāstra 210.

Dhyāna 388 fn., 451, 452, 456, 457, 597 fn., 756.

Difference (category of) 413, 558.

Dik 655.

Dikcarī 645-51, 655-58, 663, 716 fn., 719, 731, 768.

Dīksā 48 fn., 364, 406 fn., 407.

Dīpa 321.

~~XXXXXXXXXXXX~~

Divyaugha 106, 114, 116, 117, 121, 688, 744.

Divine grace - cf Anugraha

Doubt 391, 592, 597-98, 609, 704;
  (Principle of) 197.

Dravya 647.

Drāvaṇa 604, 616.

Dru 603.

Druhiṇa 463.

Dualistic Śaivism 211.

Dūtiyāga 24, 337.

Dvādaśāra 522, 627-29, 632-33.

Dvādaśāra-raśmi-maya-kālacakra-bhakṣiṇī 506.

Dyanamic Absolutism 222, 378, 527-644, 745.

(E)

Ego 611-612, 728, cf. Ahaṁkāra.

Empirical apperception 353.

F

(F)

Freedom Throughout.

Freudian Psycho-analysis 723.

Fire 509, 573, 731, 737, 742.

Five-function theory cf. Absolutic functionalism and Pañcārtha.

Four-function theory cf. Absolutic functionalism and Catuṣṭayārtha.

Functional cycles 60,107.

Functionalistic doctrine cf. Absolutic functionalism.

(G)

Gati 109,296, 495-97,499-502, 535, 613.

Ghara 71.

Ghaṭamāna 409.

Ghora 650.

Ghoratara 650.

Guṇa 48 fn., 183.

Guṇāntaradhāna 433.

Guṇasthāna 442-444 fn.;
  (- krama) 443 fn..

Guru 48 fn., 676;
  (- paṅkti) 105,116;
  (- satattva) 401-410;
  (Sad -) 50,~~401~~.401.

Gocarī 483,645-51, 654-658, 663,664 fn.^{716},731, 768.

Godhead cf. Absolute.

Godly functionalism cf.Absolutic functionalism.

Grammarian 100,483,505 fn., 777, 780 fn.,

(H)

Haṭhapāka 91, ~~470~~ 467,540, 620,689-692 fn.,726.
  (- praśama) 691-692 fn.

Hindu (kings) 133-135.

Hindu pantheon 493,506 fn.,546.

Hiranyagarhba 612.
Homa 50,452,456,756.
Hṛt. 105,694.

(I)

Icchā (volition,will) 105,379, 380,411,535,543,624,656, 767,774;
  (- śakti) 116,117.

Iḍā 392, 502.

Idaṃ 500-501.

Idaṃtā 500.

Ignorance 327,353,363-369, 370 fn.^{371}, 395;
  (triad of) 366.

Īkṣaṇa 747.

Indian metaphysics 747.

Indian philosophy 352,375, 526, 587;
  (-philosophers) 352.

Intuition 353.

Intiutive vision 383

Īṣata-sphuṭatva 436.

Īśānā 624

Īśvara 774

Iyattā-kalan 501.

(J)

Jainas 442.

Jālandhara 193.

Japa (vāstava japya) 456-57, 755-56.

Jayā 112-141.

Jīva 607.

Jīvan-mukti 368,378-380,533, 559,644.

Jīvana-vṛtti 509.

Jñāna 54,55,105,109,119,209, 379,408-411,495-96,499-501, 535,543,614,656,710,735, 767,774;
  (-marga) 354;
  (-śakti) 416,418-20,707;
  (-siddha) 679 fn.,682-683, 694,696,700,701,~~6~~ 710,712, 715,716 fn.,720.

Jñānātmatā 387-389.

Jñānin 407-410.

Jñānopāya 356, 416, 561.

Jñapti 545.

Jñātā 544.

Jnatr 416.

Jyestha 447, 702 fn., 713-14, 723.

(K)

Kaivalya 375.

Kala 495, 501, 535, 596, 613.

Kalana 109, 209, 222, 430, 469, 494, 495, 501-3, 581, 585, 603, 635;

- (five types of) 109, 496-502;
- (- kartrtva) 496;
- (Iyattya -) 496.

Kāla 17, 18, 38, 222, 481-482, 494, 502-510, 596, 616, 740-41, 764;

- (- grasa) 504, 506, 511, 536, 547, 548, 556, 582, 722;
- (-krama) 17, 481, 735;
- (-ksayamkari) 518;
- (- pancaka) 521;
- (- tattva) 503 fn.
- (- vikalpa) 518.

Kalasakti 83, 212, 213, 482-493, 505, 510-11, 526;

- (two functions of) 484-850, (As Krama) 485, (As Jara) 485.

Kalasamkarsini 39; 75, 97, **101**, 115, 126, 165, 201, 469, 481, **483**, 493-526, 656, 625, 630, 635, 669-671, 686, 699, 755, 775, 782.

Kaladhvan 504.

Kalagnirudra 616.

Kalagnirudrakali 578, ~~66~~ 616-619.

Kalanala-rudra-kali 568 fn., 617.

Kalā 337, 504, 544, 546, 680 fn., 701;

- (- krama) 692, 713-14, 735, 742, 763.

Kali year 307.

Kali 16, 18, 39, 69, 83, 100, 101, 102, 145, 195, 209, 212, 320, 390 fn., 481, 483, 493-526, 531, 596, 503, 613;

- (- naya) 39, 100, 174;
- (- ism) 493 fn.;
- (twelve or thirteen Kalis) 16, 39, 59, 73, 101, 103, 142-143, 164, 195-197, 222, 225, 275, 281, 283, 318-319, 322-323, 469, 505, 514, 515, 532, 566-71, 579.

Kalika 494.

Kalikalamithuna 482 fn.

Kalpita 405, 615.

Kama 741.

Kañcukas 48 fn., 766.

Kanda 105, 694.

Kaṇṭha 105, 694

Karaṇeśvarī 19 fn., 540, 590, 667.

Karaṇa 19 fn., 388 fn..

Karaṅka 696.

Karaṅkiṇī 105, 137, 694-95, 706.
Karāṅkiṇī- 105,137,695

Karma-mārga 354.

Kārma-mala 363, 370.

Karṣiṇī 523.

Karta 544.

Karuṇā-śūnyatā 524.

Kashmir Śaivism Throughout.

Kashmirī 134, 234, 302.

Kāṣṭhūla 312.

Kathā 756.

Kathana 705.

Kaula 313-314.

Kaulikārtha 345, 348, 349, 350.

Kaulikī 523, 524.

Kāverī 275.

Kevalānvayin 424.

Kha 654.

(- cakra) 648 fn..

Khagendra 117, 724.

Khecara 92, 325.

Khecarī 91, 92, 106, 165, 645-51, 652, 654, 661, 664-67, 675, 698-700, 716 fn., 724, 731-32, 768, 773;

(- dṛṣṭi) 91.

(- mudrā) 694-95.

Kiṅciducchūnatā 169.

Knowledge (cognition) 172, 327, 328, 341, 360-363, 367, 371 fn., 417, 427, 525, 572-575, 595, 740, 747, 751 fn., 752, 767, 769.

Krama Throughout;

(- catuṣka) 12,76,97,143, 532,550,551,562;
(-kāla-śakti) 482;
(-Mudrā) 12, 334, 626;
(-Mukti) 428;
(-mukti-yukti) 429;
(-naya) 12-26, 100;
(- parāmarśa) 377-78;
(-pūjā) 639;
(-samāveśa) 379 ff.;
(-saṁhāra) 440;
(-saṁsāra) 780 fn.;
(-yukti) 429;
(as Tryartha) 16 fn.;

(as catuṣṭayārtha or pañcārtha) 14, 16 fn.;

(Southern school of) 275.

Kramaṇa 496.

Kramodaya 74

Kriyā 48 fn., 54, 55, 105, 379, 411, 418, 491, 535, 543, 545, 656, 735, 764, 767, 774;

(- śakti) 707;
(- vaicitrya-śakti) 492.

Krodhanī 105, 694-96.

Kṛśa 520.

Kṛśa-tanu 520.

Kṛti 403.

Kula 1, 3, 4 fn., 6, 7, 8, 11, 35, 36, 37, 42, 44, 55, 70-73, 118, 123, 191, 192, 295, 321, 343, 348, 358, 395, 465-66, 517, 523, 624, 660-61, 689;

  (-pañcaka) 665;
  (-prakriyā) 42-46, 47, 72;

  (-rūpa) 518;

  (-yāga) 111;

Kulāveśa 393, 475.

Kuleśvara 545.

Kuleśvarī 545.

Kuṇḍalinī 446;

  (- yoga) 48 fn.

Kūrmanātha 724.

Kṣaṇa 390 fn., 434.

Kṣaṇikavāda (theory of instantaneous being) 81, 437.

Kṣepa 109, 209, 381, 495-496, 501-2, 535, 579.

Kṣetra 70, 97, 466.

Kṣetreśa 675.

Kṣobha-pralaya 393, 475.

(L)

Lakulīśa Pāśupata 108.

Lāmā 698.

Language cf. Vāk.

Law of contradiction 430, 431. See Apohana also.

Law of contradistinction 430. See Apohana and Vikalpa also.

Law of Negation 429 fn.. See Apohana also.

Laya 472, 565.

Layodaya-mudrā 700.

Lelhānā 106, 694-95, 697.

Lokāyata 302.

Logic 747-48, 749.

Logos 749-750.

Liṅga-pūjā 465.

Liṅga-śarīra 678, 679-80 fn., 723.

Lipi 552, 706, 784.

(M)

Māyā 48 fn., 209, 415, 418, 421, 530, 590, 774;

  (- kośa) 48 fn.;
  (- śakti) 413 fn., 415;
  (- svarūpa-parāmarśa) 377-78;
  (- yoga) 48 fn.

Māyīya 423.

Māyīya-mala 363, 366, 370, 679 fn.

Melāpa 105, 119, 675, 711, 712.

Melāpa-siddha 682-83, 694, 697, 701, 711-715, 716 fn., 718-719, 722.

Meṣanātha 724

Macchanda 724

Madhya 389, 393, 405, 407, 474, 479, 564;
  (-bhūtā) 362;
  (- dhāma) 596;
  (-daśā-viśrānti-saṁskāra) 448;
  (- madhya) 407;
  (- tīvra) 402, 405;
  (- truṭi or tuṭi) 389-90 fn.;
  (- truṭi-troṭana) 387, [illegible], 389-392;
  (- vikāsa) 387, 392;
  (-yāga) 342.

Madhyamā (vāk) 105, 171, 552, 656, 749 fn., 765, 767.

Mādhyamika 81, 83.

Madhyapa 582.

Mahā-bhairava-caṇḍogra-ghora-kālī XXX 519, 578, 622-24.

Mahā-dāmaraka-yāga 513.

Mahākāla 616, 622 fn.

Mahākālī 578.

Mahākālakālī 578, 619-622.

Mahākāla-śakti 482.

Mahākrama 15, 22.

Mahānanda 755.

Mahānaya 1, 33-37.

Mahārtha 22, 25, 27-32, 33, 67, 68, 74, 148, 227, 303, 385, 540 fn., 673;
  (- krama) 22-23;
  (- dṛṣṭi) 27;
  (- naya) 27, 33;
  (- Siddhānta) 27;
  (- tattva) 34;
  (-tantra) 56;

Mahārthārthin 400.

Mahā-parama-tattvārtha 349-50.

Mahāsāhasa-carcā-saṁpradāya 90.

Mahāsāra 34.

Mahā-tattvārtha 345.

Mahatīvra (-tama) 399.

Mahāugha 119-20.

Mahāyāna 82.

Maheśvara 38, 481, 524, 541, 624, 670.

Makāradevī 59, 119.

Mala 49;
  (Pauruṣa -) 59;
  (Bauddha -) 49.

Māṁsa (meat) 52.

Man 746.

Manda 405, 407;
  (- tīvra) 406-7.

Manana 746.

Manas 426, 546, 611, 721, 735, 736, 738.

Māna-saṁskāra-cakra 722.

Mānavaugha 114, 117-121, 250.

Mānopāya 561.

Manthāna 101.

Manthāna-bhairava 101, 541, 624, 670.

Mantra 46 fn., 48 fn., 52, 55, 105, 119, 209, 281, 314, 458-59, 504, 647, 693, 703-706, 699, 711, 715, 745-747, 752-757, 765, 775, 778;
  (Amantra -) 755;
  (- siddha) 682-83, 694, 696, 700, 711, 712, 716 fn; 720-21;
  (-vīrya) 414 fn., 422, 458, 639 fn., 745-46.

Mārtaṇḍa-kālī 578, 610-612.

Mata (śāstra) 71, 98.

Mathikā 42, 209.

Mātṛ-sadbhāva 390 fn., 513, 523, 625, 630.

Mātṛkācakra 421.

Meya-saṁskāra-cakra 720.

Mīna 117.

Mīmāṁsā 490.

Mīmāṁsaka 461 fn., 748.

Mitayogin 398.

Mokṣa 7, 8, 51, 52, 370-377, 725-727.

Moon 509, 573, 731, 736.

Mṛtyukālī 578, 600-602.

Mṛdaṅga 774.

Mudrā 48 fn., 53, 55, 71, 94, 108-109, 455, 694-95, 699, 706, 756, 728;
  (-krama) 12, 91, 105, 692, 693, 694, 700, 703-706;
  (- tattva) 700;
  (five mudrās) 91.

Mukhya Artha 759.

Mumukṣā 407.

Muṇḍa-krama 706-710.

Muṇḍana 706, 708 fn.

Mūrchanā 742.

Mūrta 740, 764.

Mūrti 741;
  (-cakra) 25, 60, 104, 106, 107, 108, 119, 637, 690, 693fn., 727, 683 fn., 688, 725, 729, 731, 733-734, 737, 739-743.

Mūrtitva 742.

Muslim (rulers) 133, 134.

(N)

Nābhi 105, 694.

Nādana 498, 604.

Nāda 68, 109, 473, 495-502, 535, 552, 635, 647, 656,-701, 707, 768, 784;
  (- svabhāva) 507.

Naimittika 690 fn.

Naiśa 423.

Naiyāyika 607.

Nāma 741.

Nara 380, 744.

Nātha 121.

Nava-cakra-sampradāya 60.

Navya-Nyāya 748.

Netra-tritaya 105, 730.

Nigama 316, 321.

Nigarbha (or nirgarbhārtha) 345, 347, 349, 350.

Niḥśreyas 51.

Nimeśa 478.

Nimīlana samādhi 475, 697.

Nirākāra 602.

Nirīha 693, 699, 703-6.

Nirodha 375.

Nirvāṇa 443 fn.

Niṣedha-vidhi-tulyatva 420.

Nistaraṅga-samāveśa 379 fn.

Nistaraṅgatva 543, 635.

Nitya 690 fn.

Niyama 78, 79, 449-51.

Niyati 594.

Niyati Śakti 594.

Nyāsa 48 fn.;

(Śākta-) 201.
(sisfold Nyāsas) 201.

Nyāya-vaśeṣika 353, 370, 375, 376.

(O)

Ogha 114, 119-20.

Ontological (principle) 525-526, 637;

(-analytic, and -synthetic activity) 359, 521-22.

Order of Awareness cf. Saṁviccakra.

Ovalli 71;

(Mahānanda-) 71;

(Kulāraṇi -) 71.

(P)

Pada 504, 763, 765.

Pada-vikṣepa 74.

Padārtha-viśeṣaṇa 490.

Pādukā 300-301.

Pallī 71, 94.

Pañcarātra 40 fn., 84-86, 370 fn., 762;

(Saṁhitā -) 84;

(Saṁkaraṣaṇa-) 84.

Pañcamakāra 338.

Panca-piṇḍa (nātha) 106, 637-38, 701-702, 705, 706, 708.

Pañcārtha 14, 16 fn., 534-42, 550, 662.

Pañcavāha 101, 105, 106, 107, 214, 229, 330, 331, 521, 637, 638, 645-672, 674-677, 678, 687, 689, 708, 713, 715-717, 719, 724, 729-733, 773fn.;

(-cakra) 648;

(-krama)645, 717;

(- mahākrama) 639, 647.

Pañca-siddha 715.

Pañcatattāra 61.

Pañcakṛtya 63, 662;

(- Anusīlana) 362 .

Para(parā) 399-400, 414, 515, 523, 531,565, 624, 662, 773.

Parāhaṁtā 619.

Parameśvara 101, 481, 506, 670 fn.

Parama-Ahaṁkāra 727.

Parama Arka 614.

Paramārka-kālī 578, 614-616.

Parāmarśa 502.

Parama Siva 116, 411, 513, 769.

Paramātman 442.

Parāpara (Parāparā) 399, 414, 515, 523, 531, 565, 624, 773.

Parāparopāya 398, 413.

Para-Pramātā 516.

Parā-Prakṛti 440, 780 fn., 788 fn..

Parāśakti 495.

Parā Saṁvit 392, 717.

Parā Sṛṣṭi 582.

Parātīta 513.

Paraugha 120.

Parā Vāk 105, 458, 498-99, 518, 550, 635, 656, 748, 749 fn., 753, 765-66, 767-786, 787 fn.

Parayogin 398.

Pārvatī 316, 321.

Pāryantika 394.

Paśyantī 105, 171, 440, 551-52, 656, 749 fn., 759, 765, 767-771, 772 fn., 773-777, 780-786, 787;

(Mahā-) 776;

(Parama-mahā -) 776.

Pāta 331, 715.

Pātakrama 669, 692, 715-19, (five types of) 716 fn.

Pātañjala 450.

Pati stage 657.

Pentad 104, 105, 643, 653, 767 fn.

Pentadic equations 645, 767, 768;

(- Pattern) 772;

(-principle) 643;

(-activity) 13,516,533, 643;

(-tendency) 104-106,108-107,497 fn.,550,634,782.

Pañcāvāha 101, 105, 106, 107, 214, 229, 330, 331, 521, 637, 638, 645-672, 674-677, 678, 687, 689, 708, 713, 715-717, 719, 724, XXXXXXX 729-733, 773fn.;
  (-cakra) 648;
  (-krama)645, 717;
  (- mahākrama) 639, 647.
Pañca-siddha 715.
Pañcatattára 61.
Pañcakṛtya 63, 662;
  (- Anusīlana) 362 .
Para(parā) 399-400, 414, 515, 523, 531,565, 624, 662, 773.
Parāhaṁtā 619.
Parameśvara 101, 481, 506, 670 fn.
Parama-Ahaṁkāra 727.
Parama Arka 614.
Paramārka-kālī 578, 614-616.
Parāmarśa 502.
Parama Siva 116, 411, 513, 769.
Paramātman 442.
Parāpara (Parāparā) 399, 414, 515, 523, 531, 565, 624, 773.
Paraparopāya 398, 413.
Para-Pramātā 516.
Parā-Prakṛti 440, 780 fn., 788 fn..
Parāśakti 495.
Parā Saṁvit 392, 717.
Parā Sṛṣṭi 582.
Parātīta 513.
Paraugha 120.
Parā Vāk 105, 458, 498-99, 518, 550, 635, 656, 748, 749 fn., 753, 765-66, 767-786, 787 fn.
Parayogin 398.
Pārvatī 316, 321.
Pāryantika 394.
Paśyantī 105, 171, 440, 551-52, 656, 749 fn., 759, 765, 767-771, 772 fn., 773-777, 780-786, 787;
  (Mahā-) 776;
  (Parama-mahā -) 776.
Pāta 331, 715.
Pātakrama 669, 692, 715-19, (five types of) 716 fn.
Pātañjala 450.
Pati stage 657.
Pentad 104, 105, 643, 653, 767 fn.
Pentadic equations 645, 767, 768;
  (- Pattern) 772;
  (-principle) 643;
  (-activity) 13,516,533, 643;
  (-tendency) 104-106,108-107,497 fn.,550,634,782.

Perfection 527-28, 540,738.

Persian 133-34.

Pindanātha 683 fn.,708,750.

Piṅgalā 392, 509.

Pītha 56, 57fn. 70, 71, 74, 97,98, 105, 106, 145, 466, 544-45, 672-75, 676 fn., 684, 703, 724, 730;

(-devīs) 93;

(-krama) 672-73;

(Jālandhara-) 545;

(Kāmākhyā-) 57 fn.;

(Kāmarūpa -) 57 fn., 545;
(Oddiyāṇa-) 75, 58fn., 112, 703
545; (Purna -) 58 fn., 112, 273;

(Pūrṇāgiri-) 57 fn., 545;

(Pūrna Mataṅga -) 57 fn.;

(Uttara-) 58 fn., 112.

Pīthaniketana 637-30, 671-76, 678, 729, 730.

Power(s) 412.
(Rue -) — 675
Powerful 412.

Prabuddha 398, 399.

Prābhavī kriyā 487.

Pradvamsābhāva 690 fn.

Prāgabhāva 690 fn.

Prajñā 403, 524.

Prajñā-pāramitā 197, 524.

Prakāśa 25, 51, 60, 62, 101, 104, 106, 107, 119, 281, 424 fn., 508, 522, 525, 621, 623 fn., 637, 688, 690, 693 fn., 729, 731-737, 739,764.

Prākrta 10, 76, 139, 281,300, 336.

Prakrti 48 fn., 84, 342, 440, 623, 696.

Prakrtyananda 633.

Pralaya 105.

Pralayākala 370 fn.; cf. Śunya-pramātā also;

(Apavedya-) 370 fn., cf. Apavedya suṣupta also.

Pramāna 391, 509, 561, 572, 596, 610, 615, 712, 736.

Pramānagata Srsti 597-600;

(-Sthiti) 600-602;

(- saṁhāra) 603-610;

(-Anākhyā) 610-612.

Pramānopāya 414, 572.

Pramātr 183, 463, 509, 561, 562, 712, 719;

(Śuddha-) 719;

(- dharma) 463.

Pramātrgata Srsti 614-16;

(-Sthiti) 616-19;

(-Saṁhāra) 619-22;

(-Anākhyā) 622-24.

Prameya 391, 401, 420, 509,561, 562, 581, 629, 712;

(Trividha-) 632fn.;

Prameyagata Srsti-svarūpa 580-583;
(-Sthiti) 583-87;
(-Saṁhāra) 588-90;
(-Anākhyā) 590-95.

Pramiti 595, 629.

Prāṇa-cāra 511.

Prāna-grāsa 511-12

Prāṇa 388, 390, 391, 426,441, 503, 508-10, 511, 679-80fn., 708, 780 fn.;

(-Pramātā) 509, 679-80 fn;

(-Rūpa) 507;

(- vṛtti) 777.

Prasaṁkhyāna cf.Saṁkhyāna.

Prasphuṭan 435.

~~[illegible]~~.

Praṇava 207, 653fn.,673,702.

Prāṇāyāma 450-51

Prāpti 495-497, 499-502, 536.

Praśamanātmaka 604.

Pratiyogin 18,423, 424.

Pratiṣṭhākala 209.

Pratibhā 440,524, 543,634 fn., 635.

Prātibha (Jñāna) 402, 448;

(- Āsvāda) 473;

(- Darśana) 473;

(- Śravaṇa) 473;

(- vedana) 473.

Pratibandha 485, 505 fn..

Pratihantṛ 418.

Pratibimba 418.

Pratiloma Krama 508.

Pratyabhijñā 1, 3,4,5, 6,7, 9, 11, 25,26, 43, 44, 63, 178, 355, 358, 385, 424-25, 481, 521, 612, 624, 754.

Pratyabhijñopāya 425 fn.

Pratyāhāra 450-51.

Pratyavamarśa 757, cf.Vimarasá also;
(Two types of) 757, 759 fn..

Pratyastamita 564.

Pratyavṛtti 665.

Pratyaya 597fn., 598, 785.

Pratyaya-Dīnatā 697.

Pravartamāna 564.

Pravṛtta 564.

Pṛthagjana 443 fn.

Pūjana 53, 55, 335, 456, 457, 548, 705;

(-krama) 196, 222, 319, 576-78, 724.

Purāṇa 114.

Puranic 738.

Pūrṇāhuti 338.

Pūrṇatā-saṁvit 371.

Puruṣa 48 fn., 363, 701 fn..

Paurisna 363.

Paurusa 363.

Puryaṣṭaka 108, 678-681, 723.

(Q)

Quarternary 687. cf Catuṣṭayārtha

Quinary 687, 730, cf. Pañcārtha and Pañcavāha.

(R)

Rāga 337.

Rahasya-mudrā 205;
  (-rājikā-yogini) 342.

Rājikā 342-43.

Rahasyārtha 348, 350.

Raina or Rājana 313.

Rājaputra 71, 107, 545;
  (Sādhikāra-) 545;
  (Niradhikāra -) 545.

Raktā 541.

Raktākālī 196, 578, 583-587.

Rakti 472, 536, 539.

Rāmānuja **751**, 752.

Rañjana 630.

Rasa 68, 473, 480.

Raudreśvarī 139, 663-71,686, 688, 708, 724.

Raudrī 713, 716 fn., 723.

Rāva 455.

Reality 32, 48, 53, 60, 62, 67-70,101, 139, 165, 174, 327, 336, 347, * 355,359, 372, 383, 433-34, 438,440, 460, 483, 485, 513, 529-31, 550, 651, 660, 668, 704, 762;
  (two aspects of, Vācaka and Vācya) 29;
  (being or Sat) 62, 63;
  (Dynamism of) 17, 18, 29.

Rodhana 604, 616.

Rudh 603.

Rudrakālī 195, 318, 323, 578, 603-610.

Rudra-raudreśvarī 519-521, 670-71, 6725.

Rūpa 68, 473, 741.

(S)

Śabda (word) 438, 441, 495, 501, 656, 768, 780 fn., 785;
  (-bratman) 84, 780 fn., 787 fn.;
  (-rāśi) 746, 766;
  (-Saṁskāra) 83, 437-442.

Sabdapūrva-yoga 83, 437-442.

Sadāśiva 617, 774, 776.

Sādhanā 55.

Sadardha -krama-vijñāna 43-44.

Ṣaṇḍa-svara 701.

Sadṛaśapariṇāma 623;
  (-vāda) 66.

Sahajiā 374.

Sāhasa 90;
  (-mudrā) 92;
  (sub-school of Krama) 89-93, 96-97, 136, **137**,139, 309, 692.

Sahasrāra cakra 632-33.

Śaiva(approach) 751-52.

Śaiva (tantra) 66.

Śaiva pantheon 546.

Śākinī 684;

(-krama) 684.

Śākta (tendency) 4, 67, 87,159, 168, 174, 479, 712;

(-Āveśa) 406;

(-system) 10, 37 , 73, 87, 762;

(-Siddha) 105, 119, 682-83, 694, 697, 701, 712, 715, 716 fn., 719, 723;

(- tantra) 28, 66.

Śākta-kṣobha 393, 475, 476.

Śāktopāya Throughout.

Śāmbhavopāya Throughout.

Śāmbhava-siddhas 91, 105, 682-83, 694, 698, 710-702, 713-14,715, 716 fn.,719, 720, 723.

Śambhū-śāstra 208.

Śakti 4, 48 fn., 63, 69 , 73, ~~[illegible]~~, 100, 101, 126, 158,169, 170-175, 317, 359, 380, 388, 410, 475, 495, 503, 508, 522, 525, 621, 622, 651, 655, 698, ~~[illegible]~~ 712, 722,744;

(-cakra) 73, 469, 534 651, 662.

Śakti-cakra-vikāsa 359, 532.

Śakti-saṁkoca-vikāsa 362, 387, 393-95, 470, 474, 541.

Śakti-tattva 169, 480;

(-vadin) 170-173, 522.

'Śakti is the Supreme'-thesis 174.

Śaktimān 172, 651.

Śakti-pāta 396-410, 436 fn.;

(three main types - Utkṛṣṭa, Madhya, Nikṛṣṭa - of) 396;

(two types - para and apara - of) 397.

Śaktya-ullekha 387-388.

Śaktyāviṣkaraṇa 532-533.

Samanā 550, 708.

Sāmarasya 421, 482 fn., 507, 525, 527-28, 623, 723.

Sāmarthya 523.

Samādhi 451, 706.

Samāpatti 369.

Samāveṣa 334, 367-383, 626.

Samaya-vidyā 36, (school) 65.

Samayācāra 71, 455.

Samayī 690 fn.

Sambhoga 562.

Saṁbhūya-Sarva-Sāmya-Svabhāva 375.

Saṁghaṭṭa 381.

Saṁkarṣiṇī 125, 126,

Sāṁkhya 48 fn., 66, 375,587, 612, 623, 720 fn., 737, 754.

Saṁkhyāna 109, 430, 495-97, 501-2, 535, 604.

Saṁkoca 48 fn., 372;
  (-saṁskāra-laya) 386.

Saṁkrama (Saṁkrāma) 548, 705.

Saṁpradāyārtha 345, 346-47.
Saṁprāpta — 409
Saṁsārakālī 599 fn.

Sāṁsiddhika 402-4, 447;
  (Sabhittika -) 402-4;
  (Sarvaga Sabhittika -) 403;
  (Aṁśaga sabhittika-)403;
  (Amukhyaṁśa sabhittika-) 403;
  (Nirbhittika-) 402-3.

Saṁskāra 603, 605, 607-609, 679 fn.

Saṁskṛta 10, 67, 133, 134,300, 304, 333, 336, 654.

Saṁsthāna 725, 741.

Saṁviccakrodaya 468-470, 531, 745.

Saṁvit 14, 15, 62, 450, 459, 461, 602, 612, 699;
  (-cakra) 16, 39, 60, 61, 62, 101, 222, 421, 422, 532, 550, 561-565, 629;
  (-krama) 23 fn., 196, 330, 512, 576-78, 692-3, 710-714;
  (-devīs) 73;
  (- prasara) 563;

Saṁhāra 12, 13, 104, 533, 535-542, 543, 553, 554, 601, 614, 622, 640,665,690.
  (-anākhyā) 553, 554; 622-24;
  (-bhakṣiṇī) 663-67, 675, 724, 732;
  (-cakra) 76, 319, 546, 547-49, 552, 638-44;
  (-hṛdaya) 512;(-kālī) 414, 578, 597-600;
  (-śakti) 546; (-saṁhāra) 564, 619-622;
  (-sṛṣṭi) 564, 614-616;
  (-sthiti) 564, 616-619;
  (-turīya) 564.

Saṁhāriṇī 716 fn.

Saṁhartā 539.

Saṁhartṛtā 538.

Saṁharyopādhi ~~54~~602.

Sañcārapūjā 575.

Saṇḍasvara 701.

Sānti-praśama 690 fn.

Santati-krama 186.

Saptadaśikalā 521, 524, 635-36.

Saptarsi (year or era) 238.

Sāra 523, 624.

Śāradā 110.

Śāradā-deśa 110.

Sarikrānta 607.

Śarma 95.

Sarva 500.

Sarvatā 500.

Sarva-rahasyārtha 345, 350.

Sarvātama-sáṁkoca 475.

Sarva-nādyagra-gocaratva 476.

Sattarka (tarka) 45 fn., 50, 64, 76, 79-80, 401, 402, 405, 408, 420, 421, 422, 442-451, 517.

Seminal reason 750.

Sense-divinity cf. Karaṇeśvarī.

Seventeenth Deity 521-22, 635, cf. Saptadaśī Kalā also.

Siddha 105, 136, 157, 335-36, 443 fn., 544, 683-84, 701, 713, 716 fn., 717-719;

(Jñāna, Mantra, Melāpa, Śākta, Śāmbhava) 105.

Siddhi 658;
(Parāpara-) 658.

Siddhaugha 114, 117-121, 135.

Siddha-santati 117, 118.

Siddhatama 409.

Siddhayoga 409.

Siddhānta (Śaivism) 7, 55, 71, 465-66, 762.

Śikhā 742.

Śiraścakra 545.

Śiṣyaugha 121, 250.

Śiva 4, 24, 25, 27, 100, 101, 102, 108, 157, 170-174, 316-317, 328, 330, 341, 347; 380, 463, 507, 508, 525; (-category) 621-22, 699, 706, 734, 744, 774.

Siva is the Supreme -theory-174.

Smṛti 114.

Śmaśāna 675.

Snāna 452.

Soma cf. Moon.

Sixteen-spoked cf. Ṣoḍaśāra.

Sixty-fifth principle 520, 686.

Sixtyfour-spoked cf. Chatuṣṣaṣṭi.

Spanda 4, 5, 9, 43, 67-70, 147, 158, 159, 173-174, 197, 204, 205, 206, 233, 234, 373, 418 fn., 523, 604, 650-51, 681 fn..

Speech cf. Vāk.

Sphoṭa 656, 778.

Sphuṭatāmatva 432.

Sphuṭatama 435, 445.

Sphuṭatā-bhāvī 435.

Sphuṭitātmaka 435.

Sphuṭatara 435.

Sphuṭa 452.

Srota 443 fn.

Śruti 114.

Śrauta 408.

Śrīcakra cf. Cakra.

Ṣoḍaśāra cakra 323, 522, 627-28, 631-33, 639.

Ṣoḍaśādhikā 521.

Ṣoḍaśānta-kāla-bhūmikā 506.

Sṛṣṭi 12, 13, 39, 60, 104, 105, 331, 472, 516, 533, 535-542, 543, 553, 554, 565, 581, 582 fn., 625, 640, 647, 662, 665, 685, 690;

(-anākhyā) 553, 554, 590-95;

(-cakra) 76,239,319,335, 542-544, 547-549, 552, 553, 637, 638-44, 724;

(-devī) 541;
(-kālī) 196,565,578,580-583-629;

(-krama) 553-555;
(-śakti) 583;
(-saṁhāra) 564, 588-90;
(-sṛṣṭi) 564, 580-583;
(-sthiti) 564, 583-587;
(-turīya) 564.

Sthāpakatā 538.

Sthiti 12,13, 60,104,105,472, 533,535-542, 543, 553,554, 565,582 fn.,640,665,690;
(-anākhyā) 553,554,610-12;
(-cakra) 71; 544-545, 547-49; 552, 638-44
(-devī) 540;
(-krama) 118,196,319;
(-kālī) 196,323,578,588-90;
(-nāśa-kālī) cf.Sthiti-kālī;
(-saṁhāra) 564,603-610;
(-sṛṣṭi) 564, 597-600;
(-turīya) 564.

Sthānakalpana 388 fn.

Śuddhavidyā 50,286,418,420,421, 436,446, 517, 618,658.

Śuddha-Saṁvit 489.

Śuddha-vikalpa 368.

Śuddhi- 452, 453.

Śuddha vedana 517.

Sukālī 195,318, 578.

Svakālī 578.

Sādhukālī 568.

Sūkṣmā 104,105, 551,656,767-773, 779-82,

Sūkṣmā-prāṇa-krama 706.

Śūnyatā 81.

Śūnya 82, 582

(Sarva-) 82.

Śūnyapada 622.

Śūnyatāvāda (**nihilism**) (Śūnyavāda) 81-82, 83.

Śūnyavādin 530 fn.

Śūnyatā-samāveśa 93.

Śūnya-Pramātā 679 fn.

Suṣupta Pramātā 679 -80 fn.;
(Apavedya-) 679-80 fn.;
(Savedya- 679-80 fn.,723.

Sun 509, 573, 612, 614, 731, 736.

Sūrya cf. Sun.

Suprabuddha 398, 400.

Suṣumṇā 392, 509, 698.

Sva-lakṣaṇā 489, 710.

Svālakṣaṇya 489.

Svarūpa 744.

Svarūpa-rohitva 497.

Svarūpa-pratiṣṭhā 368 fn.

Svasthatā 376.

Svātantrya-bodha (consciousness of freedom) 352.

Svātantrya 638 fn.

Svātantrya-abodha 368.

Svātma-layīkaraṇa 495.

Svātma-parāmarśa-śeṣatā 498.

Svātma-sātkāra 691 fn.

(T)

Tadākārākāritā 598-99.

Tadbhinna-bhinnatva 430,591.

Tanmatra 737.

Tantra 25, 41, 46-47 fn., 48 fn., 57 fn., 64, 351; (Vāma-, Dakṣiṇa-, Siddhānta-) 25; (Śākta-) 28; (characteristics of) 49-53; (fourfold division of tantric subject-matter) 54, 55.

Tantric culture 344; (six stages of) 344.

Tantra lore 523-526.

Tantric Philosophy 29.

Tantric studies 718.

Tantricism 41.

Tantra-prakriyā 42-47, 72; (Pañcatattva of) 61.

attva (category) 48 fn.,66, 171,504,696,737,763.

īvra-manda 407.

ra 746.

raistubha (metre) 273.

ranscendental apperception 353.

rāṇa 746.

irodhāna 9, 13,103,358,416, 533,535-542, 591; cf. Anākhyā also.

raiyambaka 11, 44, 45.

raiyambaka Mathikā 43; (-School) 43.

rayodaśī Devī (The Thirteenth Deity) 506,518,567,624.

rika Throughout.

rinetra (Prakāśa, Ānanda and ūrti cakras) 60.

Tripurā (-system) 4 fn.,10,28, 36,37, 73-76,87,140,202,204, 281,288,293,312,313,358, 520 fn.,523,524.

Tripurā-sundarī 523; (Sanbhāgya school) 312.

Triśikā 523.

Tikī 313.

Tṛpti 536.

Tryambaka 42,43,45,145,186.

Turya 369,565,784.

Turyātīta 369,402.

Twelve-spoked. cf. Dvādaśāra.

(U)

Ubhayopāya 413.

Uccāra 388, 548.

Udāna 708.

Udaya 685.

Udaya-krama 736

Uddhāra 391.

Udgacchad-sphuṭatamatva 436.

Uddyoga 472, 543.

Ūha 449.

Udyantī 564.

Ullāsa 562.

Ullaṅghana-krama 692.

Ūnatā-śakti 638 fn.

Unmanā 550.

Unmeṣa 476-478, 624.

Upādhyāya 312-314.

Upādhi 554, 690-92 fn.

Upāya 344, 358-363, 367-410.
(four upāyas) 54, 360-63;
(three Upāyas) 147, 360.

Upāyopeya-bhāva 366.

Upaśānta 564

Upeya 366.

Ūrmi 523, 624.

Utkṛṣṭa 405.

Utkṛṣṭa-tīvra 402.

Utsava 48 fn.

Uttarāmnāya 24, 25, 26, 58 fn.

Uttara-pīṭha 23,111,112,122,141.

Utthāpaka 604.

(V)

Vācaka-vācya-bhāva 29, 504, 698, 704, 778, 781.

Vāgyoga 439, 441.

Vāha 520,667-68, 676-77, 684, 694, 718, 731; cf.Pancavaha also.

Vāhaccheda 362.

Vāha-śakti - 516, 658

Vahni cf. Fire.

Vaibhāṣika 131,370 fn.,385.

Vaicitrya-bhāsanā 491.

Vaicitrya-prathana 492.

Vaikharī (Vāk) 552,656,698, 749 fn.768-71,773-75, 780-86.

Vaikharī 105,171,765,767,782.

Vaiṣṇava 87,206,370 fn.;
(-Tantricism) 87.

Vaiṣṇavaism 653.

Vaiyākaraṇa 438.

Vāk 84,108,645,656,745-788, ~~151~~;
(Fourfold or fivefold theory of) 83,104,105;
(three stages of) 171.

(Parā) Vāk 52.

Vaktrāmnāya 96.

Vāk-tattva 639.

Vam (to omit, eject) 652.

Vāma 447,652-53,713,723.

Vāmamārga 24.

Vāmakeśvara (system) 520 fn.523.

Vāmeśvarī 139,514,520 fn.,521, 646, 648,651-658,661,664-670,713,715,716 fn., 773 fn.; cf.Vyomeśvarī or Vyoma-vāmeśvarī also.

Vāmeśīcakra 648.

Vāmeśī 667,716fn..

Varṇa 8, 504, 708, 741,763,765; cf.Mantra also.

Varṇa-krama 106,686,692, 700-706, 706-710, 713.

Varṇāśrama-dharma 48fn.

Varuṇālaya 193.

Vāsanā 546, 604,640,711,722.

Vastu-dharma 463.

Veda 461 fn.

Vedana 746.

Vedanta 375.

Vedāntic 598.

Vedya 418.

Vidhi-niṣedha-tulyatva 459-465.

Vidyā 744, 746.

Vijayeśvara 234.

Vijñāna-kevala 774.

Vijñāna-vādin 370 fn.

Vikalpa (logical construction) 171,364,412,416,422-442, 497,499,562,572,618,698, 762,780 fn.

Vikalpa-rūpa 757-759.

Vikalpa-saṁskāra (spiritual progression, purification or refinement of logical construction) 8,48,64,81, 83,420,422-442, 532, 618, 654.

Vikalpa-kṣaya 362, 394.

Vikalpa-hāna 394.

Vikalpa-parvānuśīlana 387,388-389.

Vikalpana 414.

Vikāra 720 fn.,737.

Vilāpana 536, 539, 635.

Vilāpana-krama 736.

Vilaya cf. Tirodhāna.

Vilaya-kartṛtva 538.

Vimarśa 51,62,63,101,158,327, 410,411,424 fn.,455,508, 522,525,623 fn.,638 fn., (Antarlīna-) 620,653 fn., 656,752-755, 757-59,764, 768,774,780 fn.,782,786.

Vimarśana 536.

Vindu 68, 768.

Viparīta-niścaya 363.

Virāma 562.

Virati 536.

Visarga 381-383,501,523,524;
(Sthūla-) 381;
(Sūkṣma-) 382;
(Parā-) 382.

Viśeṣaṇa 490.

Viṣṇu 463.

Viśrānti 381,521,536,557,635,685.

Viśvāvabhāsana 491.

Vitaraka 412.

Vitastā 313.

Volition 367,492,740,769.

Vrata 50, 466.

Vṛndacakra 22-23 fn.,60,74-75, 91,101,102,105.106,108, 112,119,139,275,310,324, 331,335,520,548,637,669, 671-2, 678,679-693,715-719,725-728,729,745,784; (Two types of)74;

Vṛnda-krama 725.

Vṛtti-cakra 612.

Vṛttyātmaka Jñāna 602.

Vyāna 708.

Vyāpinī 550.

Vyāpti 425 fn., 475.

Vyavaccheda 616.

Vyavasitā 544.

Vyavasiti 545.

Vyomeśvarī 101, 664-67, 708, 724.

Vyoma 647.

Vyomeśī 675.

Vyomeśī-cakra 648.

Vyoma-vāmeśvarī 101, 105, 519-521, 635, 645-51, 664, 670, 678.

Vyūha 48 fn.

Vyutthāna Samādhi 448, 706.

(W)

Western Philosophy 749-50.

Will 341.

Wine 52, 61.

Woman 52, 61.

World-reason 750.

(Y)

Yāga 50, 342, 675.

Yāgadhāma 321.

Yaugika 447.

Yama 78, 79, 449-51.

Yamakālī 195, 578, 590-595.

Yāmalisiddha 375.

Yāmala principle 507-508, 522.

Yamana 591.

Yantra 48 fn.

Yoga 50, 54, 55, 77-81, 205, 376, 409, 420, 448, 449-451, 456, 473, 597;
  (Ṣaḍaṅga-) 77-81, 107, 449-451;
  (Aṣṭāṅga-) 77-78, 107;
  (Yama, Niyama, Āsana etc.) 78, 79.

Yogācāra 131.

Yogic intuition 353, 365.

Yogin 327, 361, 368, 389, 402, 403, 407-410, 456, 477, 505 fn., 552, 561, 706, 708.

Yoginī 57, 59, 658, 683.

Yoni 544.

Yuga-nātha 71, 107, 118, 212, 544-45, 724.
